

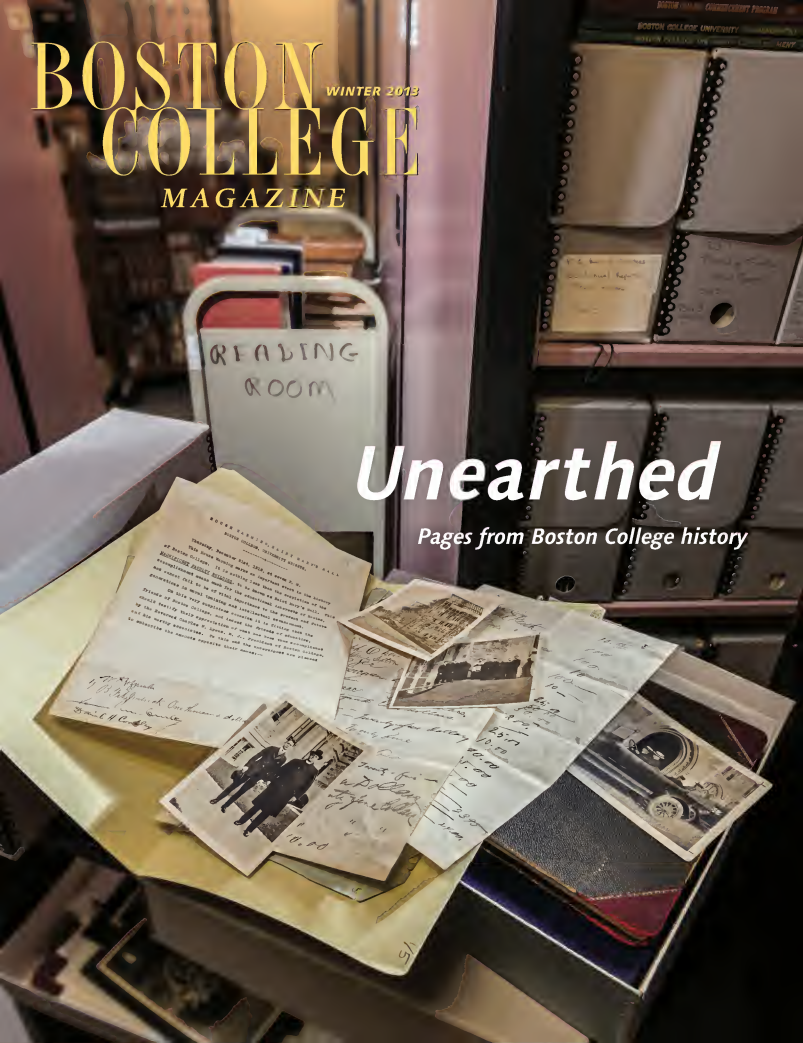
# BOSTON COLLEGE

WINTER 2013

## MAGAZINE

# Unearthed

Pages from Boston College history



# PROLOGUE

## HEROIC STUDY

It was the German historian Leopold von Ranke (1795–1886) who asserted that written history should be based on facts. This was a remarkable claim for the time, when histories were often advanced by amateurs seeking personal gain or by participants looking to settle scores. Such writers, many of them retired generals or politicians, often relied upon uncorroborated eyewitness accounts and distorted those accounts to suit their arguments. Ranke, an academic whose fuse seems to have been rather short, dismissed one such history—by the well-regarded 16th-century Italian politician Francesco Guicciardini—as a “departure from the truth.” “We want the naked truth,” he said, “without any decoration, and with thorough research into the particulars, and let God take care of the rest!”

Ranke saw history writing as an elevated endeavor, an aesthetic and a spiritual practice. Historical sources such as documents and diaries possessed a beauty, he wrote, that exceeded anything found in “romantic fiction.” Historians, he insisted, were discerning not simply the past but the workings of the Divine hand, the “Holy hieroglyph.” It was by studying the “interaction and succession” of events that historians could know “the secret of world history,” which is to say, God’s will.

And so Ranke went down into the archives. Archives had long existed as vaults, to store knowledge or valuables in safety. With Ranke, archives became workplaces, seedbeds of knowledge. An ethical and trained scholar with an unimpeachable archival source could present the past “*wie es eigentlich gewesen ist*”—as it truly happened—Ranke claimed in the introduction to his opus *History of the Latin and Teutonic Nations, 1494–1514*.

Lord Acton (1834–1902), the Catholic historian of political and religious liberty, and others initially thought Ranke had too much regard for documents. “The dust of archives blots out ideas,” Acton said, adding, “No great man had as few as Ranke.” What Acton preferred to lean on were rare printed narratives from historic times. But he, like many others, came around, and when appointed to a chair at Cambridge University late in life, Acton publicly declared Ranke “the real originator of the heroic study of records.”

“Heroic” would have pleased Ranke, who’d died nine years earlier. The historian’s task, as he understood it, did require a kind of bravery: to submit to the archives. The historian’s second heroic task was to be relentless. Ranke’s six-volume *History of the Reformation in Germany* (1839–47)

was based in part on his scouring of 96 volumes of reports from Frankfurt ambassadors to the Imperial Diet, though he later said those sources “were of only secondary or tertiary value for my researches.” Every detail mattered. “Every insight . . . redeems and enlightens mankind,” he noted.

Ranke’s method—he researched each day until his hand tired of taking notes—was not as fanatic as that of some of his contemporaries. Jules Michelet (1798–1874), a French historian of the Middle Ages, once recalled that he purposely breathed in the dust that rose from parchments in Paris’s Archives Nationales. (Migraines plagued Michelet later in life, and one modern historian believes his effort at intimacy with his subject may have drawn anthrax spores into his lungs.)

Few outside of historians and archivists can imagine what a thorough search of archival documents will sometimes reveal. A colleague recently visited the Massachusetts Historical Society to review criminal accusations made in 1883 against managers of the state almshouse in Tewksbury. The managers, it was claimed, were not only selling corpses to Harvard Medical School for pedagogic use, but were engaged in selling “leather” commodities made from inmate skin. Part of the prosecutor’s supporting evidence, today attached in a plastic bag to his report, was a slice of tanned human skin. A prize-winning scholar and thankfully no Michelet, my colleague took photographs and went home.

Ranke remains the man who turned writing history from a literary exercise into a science, though historians now are skeptical about “that noble dream” of absolute objectivity, as the late historian Peter Novick put it. Ranke’s main work, his scholarship, is rarely cited, because the history he wrote has been recast many times. History is by nature an unfinished product, and every book and article that purports to set the facts “*wie es eigentlich gewesen ist*” is lying. New data will always come to hand. Ranke conceded as much when he wrote that works “of great reputation and usefulness become obsolete.” The only eternal aspect of history, he might have added, can be viewed, or breathed, in archives.

—SETH MEEHAN

*Seth Meehan is a doctoral student in the history department and coauthor, with Ben Birnbaum, of the forthcoming A College of Ours: The Illustrated History of Boston College, 1863–2013. An account of historic Boston College documents recently found in the University archives and elsewhere begins on page 18.*

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# BOSTON COLLEGE

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# LETTERS

## SPORTS TALK

Re "Sophomore Year" by Dave Denison (Fall 2012): With all due respect to basketball coach Steve Donahue, ex-coach [A] Skinner ("not known for active recruiting," according to Mr. Denison) always seemed to find the unheralded players who emerged as true stars: Jared Dudley, Craig Smith, and Reggie Jackson, all lightly recruited players now in the NBA, come to mind. There were memorable upsets of North Carolina, Duke, and Syracuse and numerous NCAA appearances, including in the Sweet Sixteen.

Peter Zheutlin, JD'79

Needham, Massachusetts

Given all the wonderful academic and intellectual achievements of Boston College that should be celebrated, I was dismayed by the sports orientation of the cover article. Enough about sports and more about academic striving.

Robin Kenney '74

Peterborough, New Hampshire

## PAPAL ACTIVISM

Re "On Authority" by Richard Gaillardetz (Fall 2012): Professor Gaillardetz claims that, "into the 19th century, the pope and the bishops played a relatively peripheral role in the resolution of doctrinal disputes." But if this were so, why, over the centuries, were there so many councils consisting of bishops (and sometimes patriarchs and popes) that pronounced on doctrinal matters in order to resolve theological disputes?

Gaillardetz argues that it was only in response to Enlightenment rationality and modern liberalism that "the papacy was transformed from the doctrinal court of final appeal to the supreme doctrinal watchdog." This ignores, though, the numerous papal interventions on doctrinal and disciplinary matters going all the way back to Pope Clement I's Letter to the Corinthians, circa 96 A.D. Prior to the 19th century, interventions by the pope and bishops were not always "discreet"

as Gaillardetz claims, but often direct and forceful. The Eucharistic errors of Berengar of Tours in the 11th century were not resolved by theologians but by the Synod of Rome of 1059 under Pope Nicholas II and again by the Synod of Rome in 1079 under Pope Gregory VII. It was the Fourth Lateran Council of 1215, under Innocent III, that authoritatively condemned the errors of the Albigensians, Cathars, and Joachim of Fiore—not a group of theologians.

Professor Gaillardetz cites the distinction Aquinas makes between the teaching authority of the masters of theology (magisterium cathedrae magistralis) and the pastoral teaching office of the bishops (magisterium cathedrae pastoralis). Aquinas, though, was quite clear: "The very teaching of Catholic doctors," he writes in his *Summa theologiae*, "derives its authority from the Church. Hence we ought to abide by the authority of the Church rather than by that of an Augustine or a Jerome or any doctor whatsoever."

Robert L. Fastiggi

Detroit, Michigan

The writer is professor of systematic theology at Sacred Heart Major Seminary.

Richard Gaillardetz responds: Nowhere in my essay do I dispute the fact that popes and bishops have found it necessary to address doctrinal questions throughout our history. My argument was simply that, relative to our contemporary situation, these doctrinal interventions were quite rare. Today Catholics stand under a veritable deluge of papal pronouncements (not only encyclicals but apostolic letters and apostolic exhortations). We are subject to the publication of a plethora of curial decrees, notifications and pastoral letters issued by one Vatican dicastery or another and read about all too many doctrinal notifications by episcopal conference committees on doctrine. We are the recipients of synodal pronouncements and pastoral letters issued by episcopal conferences. Many of these docu-

ments have a genuine pastoral value but what cannot be denied is that we live in a period of unprecedented magisterial activism.

I would certainly agree with Aquinas (and Fastigi) that the teaching authority of the bishops plays a normative, doctrinal role not shared by the teaching authority of theologians. However, when Fastigi goes on to cite Aquinas's opinion that one must abide by the "authority of the Church" over that of an individual theologian he gives the impression that "the authority of the Church" and "the authority of the bishops" are one and the same. This cannot be the case. Many of the contemporary misunderstandings regarding the appropriate exercise of magisterial authority today stem from this propensity to identify the hierarchy and "the Church" as if they were equivalent terms. The authority of the "Church" surely must refer to the authority of our great tradition, and as such, it is an authority sustained not only by bishops and theologians but by the testimony of the entire people of God.

#### NUMBER 21

Re "Campus Digest" by Ben Birnbaum (Fall 2012): The report of the retirement of the number (21) of running back Lou Montgomery '41 noted that Montgomery would be benched when the Eagles played segregated teams from the South at Chestnut Hill and that he was left in Boston when the team played in the Sugar Bowl in New Orleans against Georgetown for the national championship, and again when it played Clemson in the Cotton Bowl.

The far more moral action by the football team, and by implication, the Jesuit administration, would have been to refuse to play in any of those contests.

Bill Bond '52  
Bonita Springs, Florida

#### OPEN BOOKS

Re "From the Barnes Library" (End Notes, Fall 2012): The rare books shown in the photograph on page 45 may be seen even after the exhibition *Fine Specimens of the Bibliopegistic Art* closes. They can be requested for viewing during our regular hours.

Barbara Adams Hebard, Conservator  
David Richtmyer, Senior cataloguer  
Burns Library, Boston College

#### NEW SCHOOL

Re "Presences" (Fall 2012): The big issue for Boston College when I joined the board was indeed bankruptcy. The success of the last 40 years was basically due to the Boston College Jesuit Society in 1972 making sure the conjoined board was effected and to the hiring as President of J. Donald Monan, SJ.

Joseph F. Cotter '49  
Hingham, Massachusetts

The writer was a member of the Board of Trustees from 1972 to 1979.

#### JUVENALIA ONLINE

Re "Under Age" by Fintan O'Toole (Summer 2012): In writing *Love and Death*, the young W.B. Yeats did not lack models to emulate and reject. The same cannot be said of the architects of the *Love and Death* digital archive. The specific technologies and practices that constitute today's vision of the digital humanities are scarcely a decade old. To bring works of literature and culture to a larger audience, we must remain critically engaged with this new medium.

Andrew A. Kuhn, Ph.D. student  
English department, Boston College

#### JAZZED

Re "Surround Sound" by Tim Heffernan (Fall 2012): I had the pleasure of playing jazz in BC bOp! with Shelagh Abate for four years. It is great to see Boston College alumni making a living and excelling in the world of fine arts.

Patrick Osborne '97  
Charlestown, Massachusetts

#### SCHOOLING LAWYERS

Re "Learning Experience" by Vincent D. Rougeau (Fall 2012): I agree with the propositions that formal models of apprenticeship represent a worthwhile endeavor for the legal profession. It would also be imprudent to ignore the workable alternatives presented by our legal cousins above the 49th parallel north and across the pond.

The legal profession must continue to take responsibility for the adequate development of its junior members.

Juan Concepcion '96, MBA'03, JD'03  
Boston, Massachusetts

#### MARCH ON

Re "Shapeshifters" (Fall 2012): A few hours after my parents dropped me off at Boston College, I was handed a 40-odd-page binder containing my dot book. I had never been in a marching band, and my section leader might as well have handed me the Rosetta Stone and asked me to translate. I had absolutely no idea where I was supposed to be, a fact that became evident to my peers as I spent the next few days barreling into them with a trombone. I soon learned how to march and play at the same time without sending anyone to the infirmary. Many of my closest friendships were forged during marching band.

Thomas Kolman '12  
Niskayuna, New York

Many former members of the Screaming Eagles Marching Band took this occasion to write. The full correspondence is available online at Full Story via [www.bc.edu/bcm](http://www.bc.edu/bcm).

#### WELL CLAD

Re "Stone Face" (Summer 2012), Thomas Cooper's article about the Stokes Hall masonry: The numbers are incredible—the amount of stone, the weight of each, the time taken to create 400 square feet of wall. What a project!

Jane McCarthy, P'12, '14  
Marion, Massachusetts

#### CORRECTION

"Scorekeepers" by William Bole (Fall 2012) incorrectly noted that 900,000 students took the 2011 TIMSS. Six hundred thousand students took the 2011 TIMSS, and 300,000 the 2011 PIRLS.

#### CLARIFICATION

Jack Maguire '61, Ph.D. '66 ("Presences," Fall 2012) sends word that he began in the Office of Admissions in 1971, not 1973. He adds that if transfer applications are included when calculating the number of undergraduate applications, the total number of applicants increased even more dramatically in his first 10 years.

BCM welcomes letters from readers.

Letters may be edited for length and clarity, and must be signed to be published. Our fax number is (617) 552-2441; our e-mail address is [bcm@bc.edu](mailto:bcm@bc.edu).

# Lipden Lane

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## CAMPUS DIGEST

The Screaming Eagles Marching Band was one of 60 bands chosen from among 2,807 applicants to take part in the Presidential **Inaugural Parade** on January 21. It was a first for the band, which played “For Boston” on the 15-block march. ✂ In early January, **St. Mary's Hall** closed for interior and exterior renovations. The 96-year-old building—second oldest after Gasson—will be shuttered for two years, during which the resident members of the Jesuit community will reside in a University-owned apartment complex on Commonwealth Avenue and Gasson Commons will serve as a temporary chapel. ✂ Economics professor Uzi Segal, who delves the fields of decision theory and social choice, was **elected a fellow** of the Econometric Society, and mathematics professor Avner Ash was named to the first class of fellows of the American Mathematical Society. Ash's colleague G. Robert Meyerhoff will spend a semester as a Simons Fellow, researching hyperbolic 3-manifolds. ✂ The Office of Undergraduate Admission announced that **applications for the Class of 2017** declined from some 35,000 to 25,000, apparently due to a requested additional 400-word essay. Admission director John Mahoney noted that this year's applicant pool set new records for academic achievement, adding: “It seems that we've lost the ‘Why Not?’ applicant.” ✂ The American Psychological Association awarded its 2013 **International Humanitarian**

Award to Lynch School professor M. Brinton Lykes, associate director of the University's Center for Human Rights and International Justice. ✂ Seven theology department faculty joined two past U.S. ambassadors to the Holy See, the head of the Leadership Conference of Women Religious, and others in **signing a letter** to Catholic members of Congress urging tighter gun regulation. ✂ Athletic director Brad Bates held a town hall meeting with students, alumni, and other season ticket holders to discuss the football **game-day experience**. Suggestions included opening parking lots earlier for night games and bigger jumbotrons. ✂ The **Heights student newspaper** won an Associated Collegiate Press Pacemaker Award for general excellence and outstanding achievement. Graham Beck '15 placed fourth in sports photography. ✂ **Islamic Arts**, a book by fine arts faculty members Jonathan Bloom and Sheila Blair, was chosen by the National Endowment for the Humanities for the Muslim Journeys **Bookshelf**, a collection of 25 books on Islamic art and culture that will be distributed to libraries across the country. ✂ Boston College will host the five-day National Jesuit **Student Leadership Conference** in July of 2014. Student leaders from all 28 Jesuit colleges and universities will attend. ✂ Lynch School professor **Joseph M. O'Keefe, SJ**, was appointed interim director of the University's Center for Ignatian Spirituality, replacing Michael



**SETTLING IN**—Stokes Hall opened for classes January 14. The 183,000-square-foot facility includes 36 classrooms and houses the classical studies, English, history, philosophy, and theology departments, the Honors Program, additional offices, and an oak-trimmed common area with coffee bar (above). Collegiate Gothic in style, and sited on a former parking lot, it is the first academic building erected on the Chestnut Hill Campus in 22 years and the second largest (after Higgins Hall). It is named in appreciation of a \$22 million gift by Patrick T. '64 and Anna-Kristina Stokes.

Boughton, SJ, who departed for a post with the New England-New York-Maryland Province. ✂ The Fall 2012 edition of *Elements*, the undergraduate research journal of Boston College, published the work of eight students, including senior Sam Kent's "Rickert's hiatus irrationalis: an epistemological approach to empirical reality." ✂ On December 29, men's hockey coach **Jerry York** earned his 925th victory (a 5–2 win over the University of Alabama-Huntsville Chargers), becoming the winningest coach in college hockey history; and the tally continues to rise. ✂ The *Chronicle of Higher Education* reported that in 2012 Boston College ranked 13th among U.S. research universities in **Fulbright fellowships**, with 18 recipients. ✂ The chess club was revived last year after a nine-year hiatus and held its

first tournament in early November. Club organizers aspire to hold a "**Beanpot of chess**." ✂ Boston College, which offers more than **300 social media accounts** ranging from the Boston College Facebook page to BCPD on Twitter, placed ninth in a Mashable.com ranking of college and university social media presences, as measured by audience participation. ✂ **Aditya Ashok '12**, who won a Harry S. Truman Scholarship in 2011, was awarded a Marshall Scholarship in November, for graduate study in the United Kingdom. ✂ *The Connolly Book of Hours*, a 15th-century **illuminated manuscript** in the Burns Library collection, has been digitally captured and released online. ✂ The "Best 2012 **Books About Justice**," compiled by the *Atlantic's* Andrew Cohen, included at number 4 Law School professor Daniel

Kanstroom's *Aftermath: Deportation Law and the New American Diaspora*. ✂ The **Core Curriculum renewal committee** announced the selection of Continuum, a consulting firm whose clients include the MIT Media Lab and the National Institutes of Health, to help in its deliberations. ✂ Burns Library expanded its permanent collection with the addition of a quartet of **bronze busts** celebrating Ireland's Nobel Laureates (Yeats, Shaw, Beckett, Heaney). The works, which reside in the Thompson Room, are by Irish artist Rowan Gillespie. They were commissioned by Brian P. Burns, former University Trustee and longtime library benefactor. ✂ The inaugural Student Organizations **Volleyball Tournament** drew 26 teams. In the final, the Chinese Student Association spiked BCTV. —Thomas Cooper





From the man who gave us Xbox: "If you can't answer in two sentences, you've got a problem."

# Launch code

By Dave Denison

The places you'll go

**Y**ou want to talk "Call of Duty" or "Halo"? You want to analyze the differences between the original Xbox and Xbox 360? You want a clear vision of the past and future of video games? Not many 51-year-olds could lead a room full of college students in that discussion and maintain credibility after admitting, "I don't play video games."

But this was Robert Bach, former president of the entertainment and devices division at Microsoft, the man who oversaw the launch of the Xbox console in 2001, when Sony's PlayStation 2 dominated the market. Dressed casually and speaking without notes to about 40 students from the Carroll School of Management at a January lunch in the Newton Room, Bach said he wanted to discuss Xbox as a case study in business and marketing strategy—and that he also wanted to speak about "life lessons" learned in his more than 20 years at Microsoft. His talk was part of the "Lunch with a Leader" series, sponsored

by the Winston Center for Leadership and Ethics at the Carroll School.

Bach noted that when development of the Xbox began in 1999, Microsoft had no experience in producing hardware. To enter the market against established competitors such as Sony, the company would have to be willing to match their prices. He said that meant losing from \$50 to \$75 on every console: "We lost—over the course of five years, on Xbox—about \$6 billion." When stakes are that high, a business leader needs to think clearly about three things, he said. First, what is the purpose of the product? "If you can't answer in two sentences, you've got a problem," Bach said. Second, what are your guiding principles? When it came time to develop Xbox 360, he said, he insisted on this one: "We will not lose money on the hardware." And third, what are your priorities? "If you have more than five, you're just kidding yourself."

After less than 15 minutes, Bach

paused briefly, and the questions flew. How do you feel about Xbox Live charging for online service? Can you walk us through the process of starting Xbox from scratch? How have video games changed to find a broader audience? How does video game downloading affect the business plan for Xbox going forward?

It was a question posed by sophomore marketing student Paul Hillen, beginning with "I assume you're not a huge gamer yourself," that elicited Bach's confirmation of that fact. "I didn't grow up playing video games," he said. "But I love business. And I love the dynamics of this business—the Xbox business is a really complicated, interesting business." Branding is a big part of it. If you look at the original Xbox, he said, "you won't find the word Microsoft on the box." Microsoft at the time was a strong brand in the business world, he said, but it wasn't "a gaming brand. Frankly, it wasn't that cool."

Further questions got Bach talking about Kinect, Microsoft's device that uses voice recognition technology and motion sensing cameras to allow interactive games—similar to Nintendo's Wii product, but without the wand. That led to discussion of the future for interactive television. "If you think about how people are going to control their TV five years from now, it's not going to be with a 28-button remote control," he said.

Eventually, Bach did get back to the "life lessons" part of his talk. "If this starts to feel a little foofy, pretend you're in a philosophy class or a religion class," he said. He spoke about how important it is for a leader to have faith—"If you don't have that, how do you get people to follow you?" He drew lessons about perseverance, as well, in the ups and downs he experienced at Microsoft. But the sometimes-overlooked quality in a good leader, he said, is openness to serendipity.

In the 1990s, Bach was helping to guide the development of Microsoft Office business products. When he was asked to lead the entertainment and devices division, "it meant giving up [a job] I actually liked." Being "open to that kind of serendipity," he said, "will lead you to places you could never imagine." ■

Dave Denison is a writer in the Boston area.



## Photographic memory

For the past 12 years, William Ames, a senior lecturer in computer science, has posted two pictures of himself on his Boston College webpage. One is a headshot taken by a University photographer, the other is a computer-generated photo-mosaic of the same image, assembled from more than a thousand photographs of his current and past students.

Ames designed computer processors and software in the private sector (at Hewlett Packard and Silicon Compilers) before joining Boston College in 1995 to teach courses in computer graphics, web application development, and digital signal processing, among other topics. He wrote the photo-mosaic program in 2000 with his teaching assistant Matthew McLaughlin '00 (now vice president of technology at a Social Security advocacy firm), using University I.D. photographs contributed by his students.

To create the mosaic, the program reads the shade of gray of each pixel in each student photo as a number between 0 (black) and 255 (white). It then rapidly swaps out the photographs until the numeric differences between each student photo and each fragment of the professor's image are minimized. For example, to match Ames's bone-white collar button, an average shade of 220, the program cycles through student photographs until it selects one with a high preponderance of pixel numbers near 220. When viewed on a screen, the beginning of the sorting process looks like TV "noise"; gradually, a pointillist image emerges in black, white, and gray. Ames has tried using color photos, he says, but, among other difficulties, he finds that too many students sport Boston College attire, tipping the end product into the red part of the spectrum. In 2000, it took Ames half an hour to complete a black-and-white mosaic. Today, with speedier computer processing, the program performs over 44 million swaps and finishes in less than three minutes. The image above is the fifth iteration Ames has produced. It contains the 1,364 most compatible student photographs from a collection of 1,619. Ames notes that other photo-mosaic software programs create smoother composite images, by altering the component pictures. "I didn't do any of that," he said. "I left all of the individual pictures and their pixels as is. I wanted this as a way of remembering my students."

—Zak Jason



Ames and his students.



FROM LEFT: Graduate students Jacob Doss, Janeczko, Augustin Le Phung, Tierney, and Sam Granger.

# Let there be light

By William Bole

Mapping Catholic politics

Speaking at a November 30 colloquium on faith and politics, Brother Matthew Janeczko, a Capuchin friar in his third year of divinity studies at the School of Theology and Ministry (STM), pointed out that Catholics do not cast their ballots as a unified bloc. "Catholics are not—as though we needed to know, going to this school—a monolithic entity," he said, drawing chuckles from his audience of a couple dozen graduate students.

The colloquium, inclusively titled "A Political or Apolitical Faith: The Role of Faith in Politics, Civil Discourse, and Governance," bore out Janeczko's observation about political diversity within American Catholicism and at STM. Sponsoring the late Friday afternoon event was *Lumen et Vita* ("Light and Life"), the school's two-year-old graduate academic journal. Anticipating lively discussion, organizers planned for Q&A's after each of the five, 20-minute presentations. They also scheduled in time for conversa-

tion over pastries before, in the middle of, and following the two-hour forum, which was held in an STM lecture hall at 9 Lake Street on the Brighton Campus.

Dressed in the long brown robe of his order, with a white rope belt and a pointed hood, Janeczko led off with a presentation titled, "Approaches to Caesar: Modes of American Catholic Participation." He spoke rapidly in his New Jersey accent and gestured frequently, making steady eye contact with audience members and rarely glancing at his notes on the lectern before him. He related how he had talked lately with Catholics who are sure that Jesus was a "small business owner and tax cutter" and with others equally certain that Christ espoused socialism.

Rather than settle divisive political issues, Janeczko offered a way of mapping Catholics' varied approaches to politics. Specifically, he proposed five models of engagement, represented by *partisans*, who take their cues from political ideolo-

gies rather than consistently from Church teaching: *politicians*, who compartmentalize their faith and politics, as John F. Kennedy is often said to have done; *prophets*, who speak with "passion and zeal" but get little done; *triangulators*, who build bridges between different camps and are frequently chastised for doing so; and *outsiders*, who tend to focus on a single issue that affects them existentially, as, say, some immigrants do on the question of immigration policy.

Janeczko offered an ecclesiastical example of triangulation. It involved his fellow Capuchin, Cardinal Sean O'Malley of Boston, who this past November helped narrowly defeat a referendum on the Massachusetts ballot that would have permitted assisted suicide. O'Malley was widely credited with spearheading a broad alliance that included doctors, hospice workers, non-Catholic clergy, disability rights groups, and prominent liberals such as Victoria Reggie Kennedy, widow of Senator Edward M. Kennedy. For this he was "scorned" by some conservative pro-life advocates, the younger Capuchin said, alluding to complaints, for example, about the archdiocese's hiring of a Democratic-leaning political consulting firm to diversify the anti-referendum drive. Janeczko concluded that the "least Catholics can do" is acknowledge that people of good will can adopt any of these models and arrive at a range of morally legitimate stances.

The next two presenters stretched the topic of faith and politics to include mysticism and the Christian family, respectively.

Katherine Sepulveda, a first-year student pursuing a Master of Theological Studies degree, spoke softly as she read a paper about the French philosopher and mystic Simone Weil. With her profound sense of alienation from the world (Weil was physically awkward and prone to over-fasting), and yet her immersion in worker struggles of the 1930s, Weil illustrated the Gospel of John's formulation, "*in* but not *of*" the world, Sepulveda said. In the Q&A, however, there was clear sentiment that in the case of Weil's otherworldliness, "*of* but not *in*" might be more descriptive.

Matt Von Rueden, a second-year Master of Theology student, delivered

a mostly exhortative paper about the need for Christian parents to teach their children well. Wearing a red tie and blue blazer, he spoke of middle-class families that serve the needy together, and suggested they pray not abstractly for an end to world hunger but “for the grace to be generous and help others in the community.”

That paper generated some of the liveliest colloquy. Second-year theology student Amelia Blanton, sporting a ponytail and an untucked plaid flannel shirt, stood up to say that Von Rueden appeared to be overlooking “structural problems” in inner cities, the kind that call for more than ordinary Christian charity. A proper response by a conscientious Catholic might involve “not sending your kid to the lily-white suburban school,” Blanton said.

During the mid-forum break, a small audience gathered around Blanton. In further conversation, she dropped in the catchphrase “structural sin,” which is behavior that, intentionally or not, perpetuates a social injustice. She also remarked that a suburban family “going into the city for a visit to a soup kitchen is not real solidarity.”

After refreshments, the formal dialogue continued with Marianne Tierney, a Ph.D. candidate in theology at the Graduate School of Arts and Sciences, and her paper, “Giving Scholasticism a Chance: Reading Thomas Aquinas Through a Lens of Peacebuilding.” She pointed out that, for Thomas, “peace” involves the “proper healing and transformation” of a post-conflict society.

Dan DiLeo, who plans to finish the Master of Theological Studies program this spring, followed with a case study of Catholic reactions to the “Ryan plan,” the budget proposed by Congressman Paul Ryan of Wisconsin in the spring of 2012. Last April, Bishop Stephen Blaire of Stockton, California, chairing the domestic policy committee of the U.S. Conference of Catholic Bishops, declared in a letter to lawmakers that the proposal failed the “basic moral test” of protecting the vulnerable. In the Q&A, a young man with a French accent asked DiLeo which of Janeczko’s five models would best capture Ryan, a Catholic who speaks avowedly of Church teaching. “Partisan,” replied DiLeo, who is also project manager of the

Catholic Coalition on Climate Change, a Washington, D.C.-based organization. Ryan, DiLeo asserted, has a tendency to “shoehorn Catholic social principles into his [political] ideology.”

This was the second annual colloquium

sponsored by *Lumen et Vita*, which has published two annual editions. The journal’s next issue will appear in the spring. ■



*Lumen et Vita* may be read online via Full Story at [www.bc.edu/bcm](http://www.bc.edu/bcm).

## Addazio meets the press

On Wednesday, December 5, Boston College Athletics hosted a mid-afternoon press conference in the Yawkey Center’s Barber Room to welcome the new head football coach, Steve Addazio, who replaces Frank Spaziani after 16 years at the University. Camera crews from five local television stations filmed from the back of the room, and Eagles All-Access media streamed the event live online. A dozen photographers lined the sides of the stadium-style room, and reporters, bloggers, administrators, alumni, football players, and staff occupied nearly all 122 seats. In his introductory remarks Athletic Director Brad Bates, himself just eight weeks on the job, said, “For those of you who haven’t met Steve, buckle up.”

Addazio, who joins the Eagles after a two-year, 13–11 record as Temple University’s head coach, roused the crowd from beside, behind, and in front of the podium for the next 20 minutes, declaring his intention to rebuild a team reeling from its worst season in 34 years. (“We’re going to have the toughest off-season we’ve ever had,” he said. “On defense . . . Bam! You go full throttle.”) He offered asides about his New England roots and talked about eating macaroni in the North End. Dressed like Bates in a black suit, white shirt, and maroon tie, Addazio mentioned “passion,” “energy,” “excited,” and “family” 35 times. “This is my dream job,” he said, and he recounted attending Boston College–Holy Cross games while a student at Central Connecticut State University, where he started as a lineman from 1978 to 1981.

An early barometer of the community’s interest in the new coach was provided by Twitter, as @BCCoachAddazio amassed 1,300 followers in three days. —Zak Jason



The press conference introducing Coach Addazio may be viewed via Full Story at [www.bc.edu/bcm](http://www.bc.edu/bcm).



Addazio (center): “You go full throttle.”



Drury in Gasson 100: "You're always looking to see who's playing."

## Off the charts

By William Bole

Bang the violin, beat the piano—  
and lose the cowbell

At the end of a rehearsal for a December 10 concert in Gasson 100, conductor Stephen Drury nodded toward the 11 players—a mix of Boston College students and professional musicians—and declared, "That was a noisy, chaotic mess." Coming from Drury, one of the foremost practitioners of avant-garde classical music, it was a compliment.

The students were practicing with members of the Callithumpian Consort, a group that Drury founded and directs. Drury and the Consort are artists-in-residence at the University this academic year. The Callithumpians play what is often labeled 20th-century music, which springs from the classical tradition and explores the limits of tonality and instrumental technique. With Drury conducting, the music roams well beyond those limits.

During nine rehearsals beginning in early December, varied combinations of players (violinists, percussionists, flutists,

a harpist, a clarinetist, a double-bassist, and others) collaborated in preparing five pieces. They played—intentionally—off key. They composed on the spot. They used their instruments in unorthodox ways: touching metal objects to the strings of an open-top piano, for example. Altogether, 14 student musicians joined with 10 Callithumpians.

As the players began their second rehearsal on the night of December 2, a Sunday, 10 instrumentalists (including three Callithumpians and one faculty member, Junko Fujiwara, on cello) sat in a semicircle without music stands or the security of sheet music, wending through *Cobra* (1984), a largely improvisational piece by composer John Zorn. In the score, there are guidelines for a prompter (i.e., conductor) and players, but no prescribed notes or pitches. Drury stood facing the musicians from behind a rectangular table upon which were rows of cue cards. These

were pieces of colored paper on cardboard with thickly marked lettering.

As prompter, he held up, for example, an "S" for "substitute." That led all those playing to stop, and those not playing to commence making sounds. Musicians also initiated cues. At one point, Jonathan Mott '14, tambourine in hand, held up two fingers, impelling Drury to flash the "I" card calling for "trades." Mott riffed, making eye contact with a cellist who responded with his own licks and likewise signaled to the piano player. A chain of music continued from one player to another.

Drury stressed eye contact. "You're always looking to see who's playing and who you're going to pass the music to," he told the students. Then he introduced a subversive concept. He grabbed a stash of white headbands and tossed them out to the musicians, explaining that, at any time, any player could put one on and become what Zorn designated as a "guerilla" soloist. "You can play anything you want, as long as it's cool," said Drury, who has a mussy head of salt-and-pepper hair and wore old blue jeans for the rehearsals and on concert night. He later defined "cool" as "extreme."

There were no immediate student take-ers. "Let's concentrate on learning the guerilla operation next week," he suggested.

After a chocolate break around 9:30, a slightly different configuration of students and Callithumpians rehearsed *Concert for Piano and Orchestra* (1958) by John Cage. Drury gestured toward Mott and announced, "Meet your conductor. The conductor is a clock."

He was alluding to a visually striking aspect of that number: the way Mott, as conductor, is obliged to establish the duration of each line of music by means of slow clock-like movements of his arms. Mott, a music major whose principal instrument is voice and who has been taking conducting lessons in the music department, noted afterward in an interview, "My concern was with evenly spacing the time. . . I've never been a clock before."

The Cage piece also calls for what are known in contemporary classical music as "extended techniques." On string instruments, these may include tapping the wood in different places to produce lower or higher percussive pitches. Obeying

an instruction in the middle of the score, Serena Lofftus '13, a music and biochemistry major, struggled to instantly re-tune the A string of her violin down to an A-flat. Callithumpian viola player Mary Ferrillo took notice a few seats away and called out softly to the student—"It doesn't have to be perfect."

Rehearsal for the concert's opening piece, "... ni bruit ni vitesse ..." (c. 1970) by Lukas Foss, took place on the fourth floor of Lyons Hall, in a small rehearsal room with bare white walls, a tiny window, and a grand piano. Studio art major Olivia Natale '14 and Callithumpian percussionist Jeffrey Means sized up their section of the piece, which calls for two pairings of piano player and percussionist. Means was hunched over the belly of the piano with its lid wide open, hammering the strings with two metal beaters normally used to play a musical triangle.

Natale's part seemed to call for training in gymnastics. At several points, she was playing a chord with one hand and working the foot pedals with her right foot while rising out of her seat to drop a cowbell or a round-bottom metal bowl with her other hand onto the strings of the chord she was striking. "It's hard to get the timing right," she said with understatement.

Sunday, December 9, the day before

the concert, was a rehearsal day for all players, in Gasson and Lyons.

In one piece, Kaitlin Trefcer '13 was trying to find her footing, literally. Standing with her piccolo on a wood-paneled ledge about four feet above the floor on the left side of Gasson 100, she was treading through *songbirdsongs* (1974-80) by John Luther Adams, a piece that evokes birds in a forest. There's a spatial effect—achieved in Gasson with Trefcer on the ledge, two percussionists in opposite corners at the front, and another piccolo perched in the right-rear balcony. Trefcer, an elementary education major, was the quarter's only student.

Shuffling over to Lyons for another ensemble practice a little while later, Drury pointed out the music chosen for the December 10 concert would be "adventuresome even at a conservatory."

ON MONDAY DECEMBER 10 IN GASSON, as the musicians gathered two hours before concert time, Drury demonstrated to Natale an extended technique that was new to her. It involved rubbing the steel bar of a thick triangle against the piano strings. Natale tried it and made a sliding, slurring, bending sound reminiscent of a steel guitar, but harsher. Drury was pleased, and Natale seemed to take in stride the last-minute decision to ditch

the cowbell for the triangle. "Steve felt that the cowbell was too screechy," she reported.

During the 90-minute performance, the students looked more confident and appeared to enjoy themselves more than at any time before. Friends and fellow music students made up most of the nearly 70 concertgoers.

Early in *Cobra*, the concert finale, Lofftus donned a headband, leading Drury to do the same at the conductor's table, which alerts the full ensemble that someone is going guerrilla. She proceeded to attack the neck of her violin, bowing down hard on two strings at a time, striking double notes at full speed up and down the fingerboard. "I was a little extreme," she said with a smile afterward. The applause—which had evolved from polite to enthusiastic during the four previous numbers—gave way to whistling and foot stomping at the conclusion of the piece.

The student performers agreed this is one kind of music that has to be seen. "I don't know if I'll go around listening to a lot of this," Mott said, "but it's sure fun to play." Mott is president of the University's Madrigal Singers; he intends to pursue graduate studies in music and was quick to underscore the "academic worthiness," as he put it, of 20th-century forms and their importance in the still-developing classical tradition. Music lecturer Sandra Hebert, who coordinates the residency and directs the University's Chamber Music Society, which includes most of the student performers, said the collaboration with the Consort has already improved students' ability to heed fellow ensemble players, a skill that spills into their playing of the old masters, too.

The Callithumpian Consort gave its own concert in Gasson Hall on October 22, launching the residency funded by the University's Institute for the Liberal Arts and music department. This spring, the artists-in-residence will work with students one-on-one and help them get ready as a group to deliver an evening of mostly student dissonance on April 22. ■



Violinist Annie Iihyo Park '13 (right) during a rehearsal of Cage's *Concert for Piano and Orchestra*.



View *Guerilla Orchestra*, an audio slideshow of the December 9 rehearsals in Gasson 100 at Full Story, via [www.bc.edu/bcm](http://www.bc.edu/bcm).



Meehan: Women Foreign Service officers "face unique challenges."

## Capital gains

By Haley Edwards

From an alumna, a window on working in Washington and its outposts

On a rainy afternoon in mid-January, a dozen Boston College students, dressed in their job interview best—grays and blues, and blazers all around—shuffled quietly into an empty conference room on the ninth floor of a glass-walled law firm overlooking the U.S. Capitol. They'd come to spend an hour with Bernadette Meehan '97, a Foreign Service officer who, until recently, served as special assistant to Secretary of State Hillary Clinton. In the fall, Meehan was promoted to director of communications and media relations and assistant press secretary for the National Security Staff at the White House.

The students, almost all of whom were women, mostly had trekked into the capital from the surrounding region just for the day. Most were looking for advice on what to do after college, how to pursue a fulfilling career, and, as one young woman put it, "how to figure out what I want to be when I grow up."

Sarah Gallagher '13, from Westport, Connecticut, knew she wanted to be a Foreign Service officer, and had come to Meehan's talk to hear more about the career path. Gallagher was scheduled to take the Foreign Service exam in February.

Caroline Kane '15, a communication major, came in from suburban Annandale, Virginia, with her dad, who works in D.C. Alexandra Schaeffer '14, who was heading off to Madrid, Spain, for a semester of study, traveled from Annapolis, Maryland. Neither woman is sure what she wants to do after graduating. "I'm trying to talk to as many people as possible," Schaeffer said, "and get as much advice as I can."

Meehan certainly didn't disappoint on that front. Bouncing into the room in a red dress and beige heels and radiating energy, she spoke directly and personally with the students for nearly an hour and a half, dispensing funny anecdotes and kernels of career advice. Tom Sullivan '89, a partner

at the hosting law firm, Nelson Mullins, welcomed the students, introduced himself and his guest, and then turned the floor over to Meehan.

Meehan began with her basic life story, confiding that as an undergraduate political science major, she hadn't known what she wanted to do after graduating. In December of her senior year, she signed on as a financial analyst with JP Morgan, and later worked for Lehman Brothers.

Then, in the winter of 2003, an issue of *Boston College Magazine* changed her life. Meehan even brought a copy of the magazine in question, which featured on the cover R. Nicholas Burns '78, H'02, U.S. ambassador to NATO at the time. In the accompanying story, Burns (now retired and a professor at Harvard's Kennedy School of Government) talked about what life was like in the Foreign Service. After reading it Meehan knew that was the career for her.

"It was the scariest—the scariest and best—decision I made in my life," she said. She then shared a few stories about both her day-to-day life as a Foreign Service officer, beginning when she worked in the consulate in Bogotá, Colombia (subsequent postings were to Baghdad and Dubai), and about the job she holds now. In the fall, she was called on to brief President Obama on a topic related to the Middle East and North Africa, her specialty.

"It was a singularly terrifying experience," she said, laughing. "But it reminded me of my BC days—I was up the night before studying in my sweatpants."

Meehan opened up the conversation to questions from the small circle of students, who had been rapt and silent throughout her account. Andrea Roman '14, a political science major, asked Meehan, who is engaged, about how she balances her personal life with her demanding, international career.

"That's a great question," Meehan said, and then thought for a moment before answering. "Women officers face unique challenges. If you are a woman officer, you're looking for a life partner who will adapt his career to yours, which isn't an easy thing." She talked about the travel requirements and the prerequisite that all officers serve in a country where,



because of security concerns, they cannot be accompanied by a spouse or children. "It's really difficult. Really, really difficult," Meehan added.

Later, Meehan addressed another student's question about how she has incorporated her education at Boston College into her career. Meehan spoke about the significance of the Jesuit education, in which social justice, core values, and "the idea that intellect can coexist with the idea of spirituality" are front and center.

"At the State Department, we sometimes make tough decisions that affect the lives of people and that's an awesome responsibility," she said. "I take a lot of what I learned at BC into that decision making process."

"At BC, I found out who I wanted to be. I found my moral compass—and that's something I take with me wherever I go," she said.

And with that, Sullivan interjected. An hour had already passed and it was time to wrap up, he said. Most of the students stuck around to thank Meehan personally and to ask her additional questions. Meehan, still gracious and bubbly, handed out her business card, and dispensed guidance and encouragement in equal doses. "Sign up for a language class!" she told one young woman. To another, who asked about job interviews, she said, "Don't be arrogant, but don't be afraid to sell yourself, either."

Afterward, Gallagher, the young woman who was scheduled to take the Foreign Service exam, said she'd really enjoyed Meehan's talk. As the product of "a Catholic and patriotic family," Gallagher said, she related to Meehan's commitment to a career in which she "does something that helps others."

Keith Barnish '13, who studies political science with an emphasis on comparative politics and isn't sure what career path he'll pursue, admitted that he hadn't known what he would get out of the event. But he was glad he'd come. "It was so great to see someone get excited about their career, to express so much enthusiasm about what they're doing," he said. "It was inspiring." ■

Haley Edwards is a writer based in Washington, D.C.

# Making tracks

By Zak Jason

Compiling the album of the year

**T**he annual meeting of the Chorduroy Club took place in Gasson 206 on a snowy Saturday afternoon in December. As recorded ukulele music played from two speakers above the chalkboard at the front, a dozen or so students sat at desks tapping their feet, nodding their heads, and jotting notes. The song was titled "The Ocean" and was the work of Nick Leal '15 and his band, Indigo Child. It was one of 21 original songs, all by Boston College undergraduates, that the students would listen to during the next hour and a half. Eighteen songs would be chosen for an album, *Chorduroy 2013*, to be released by the club January 1 on the digital streaming service Spotify.

Preston Landers '12 and David Machajewski '12 founded Chorduroy in spring 2010 as a way to promote the original music scene on campus, variously described by current student musicians as "underappreciated," "underrated," and

"underground." According to Landers, a keyboard and guitar player, students on the Heights have plenty of opportunities to perform arranged music—in a cappella groups and symphonic, jazz, and marching ensembles, for example—but few outlets for original compositions. According to Landers (now at the accounting firm Deloitte), he and Machajewski (currently an intern with the Illinois Science and Technology Coalition) "decided to meet the music listeners where they are already listening: on their iPods." The two called for original music submissions through the Art Club (both were board members) and from nearly 40 entries released a free, downloadable, 14-track album on the Art Club's website in April 2010. A year later they offered a second album with 24 tracks. After gaining official recognition from the Student Programs Office in fall 2011, Chorduroy received funding to launch its third album, *Chorduroy 2012*, on



Nico Wedekind '15 (green hat) and Zander Weiss '15 (black hat) as their music is being played.



Spotify, with the potential to reach more than 20 million listeners in 21 countries.

The club's rules are few: At least one current Boston College undergraduate must perform on a submitted song. The music must be completely original—no covers, no samples. And students may propose as many songs as they like, but the album will include no more than one song per act. Louis Fantini '14 was able to sidestep this last rule. He entered two songs in December—one from his hip-hop ensemble, No, Yeah!, and the other from his acoustic solo project, Arbor Day (both were accepted).

#### STANDING AT THE CLASSROOM

podium, Rebekah Mark '14, Chorduroy's current president, cued up the submissions on her laptop. A soft-spoken accounting major and non-musician, Mark spent many evenings during her freshman year at open mic nights in the McElroy Commons Chocolate Bar (now reconfigured as a mini-mart); she joined Chorduroy to help foster the talent she saw. By paying Spotify's fee, she said, "we can give [musicians] a leg up."

The songs ranged from one to eight minutes, and from punk anthem to folk parody. Guitars and handclaps swelled through "Staying Awake" by Ryan DeRobertis '15, who over the course of the fall semester wrote, recorded, and mixed an entire album in his 90 St. Thomas More Drive residence using guitars, a USB MIDI keyboard, microphones, and production software. DeRobertis's sprawling synthesizer ballad "I Took Too Long" appeared on *Chorduroy* 2012. This year the sophomore opted for something more personal, he says: "a song about how I felt over the summer... trying to go back to whatever normal was at home."

The Phish-inspired funk of Mamojam followed, with a song recorded by bassist Andrew Jones '15 and hometown friends from Westchester, New York. There was punk from Spaghetti's "Pride Dies in Allston," featuring Mike Stepanovic '13 and Andy Abbate '13; heartthrob pop rock from Radio Flyer, the solo project of Eddie Jonny '13; and a meditative guitar score from Declan Diemer '13, recorded with a laptop in his Lower Campus residence.

The assembled musicians, friends, and

walk-ins who'd been lured by the posters pasted around campus remained attentive as club-thumping electronica by 3D in Space (AKA Sam Scarpino '16) gave way to a kazoo-sprinkled sing-along by the Educators, featuring singer and pianist Andy Meigs '13. A couple of students were heard reprising Meigs's chorus while leaving Gasson: "Lettuce and tomatoes / peppers and potatoes / growing in my garden every day (every day!)"

Mark played through all the songs then told listeners, "If you think any of these are too poor in quality to be included, let me know." Students looked around at each other for a moment, but no one raised concerns.

Usually a two-semester project, Chorduroy's album this year would have to be assembled from only three months' worth of submissions, because key club officers would be studying abroad in the spring. The relatively low number

of entries made the cull fairly painless: Bluegrass duo Jimmy and the Gooch (James Farrell '15 and his friend Chris "Gooch" Bloniarz, of Berklee College of Music) had two of their three submissions cut, in accordance with rule 3. Singer-songwriter Anthony Ford '13 similarly saw his acoustic guitar tune "Shadow Farms II," with its whispery lyrics, included, at the expense of a second song.

With 18 works selected, the group turned to determining the album's order. Sarah Garcia '13, who was attending the club event for the first time, said, "Let's start by showing variety. Let's start with Indigo Child" and its ukulele sound.

Mark wrote down the order as it developed on the chalkboard. She then played the end of each song and the beginning of the following one, to check that the music flowed. Within 30 minutes, the group had assembled a 71-minute album, *Chorduroy* 2013. It is now available at Spotify. ■

## Barnett named Professor of the Year

The Carnegie Foundation for the Advancement of Teaching and the Council for Advancement and Support of Education have named the Lynch School of Education's G. Michael Barnett the 2012 Massachusetts Professor of the Year. The award recognizes excellence in teaching and mentoring.

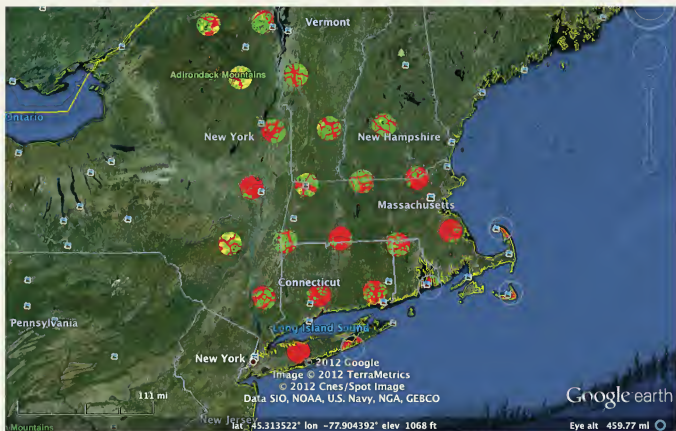
Barnett, who joined Boston College in 2003 after earning a Ph.D. from Indiana University, specializes in urban science education. In October the National Science Foundation awarded him a \$250,000 grant to expand the hydroponic gardening project he began two years ago as part of the Lynch School's College Bound mentoring program. The venture has so far created indoor vertical farms at six local schools, from Brighton's St. Columbielle (pre-K through 8) to Boston Latin, a public exam high school. Through the program, some 500 youths, assisted by undergraduate volunteers, grow and sell lettuce, bok choy, and other produce at local farmers' markets year-round, with attendant lessons in sustainability, engineering, and math, as well as the entrepreneurial experience. The ultimate goal, says Barnett, is "to get [children] excited enough about science that they want to go off to college."

Among Barnett's courses at the Heights is Living Earth II, subtitled "Science for Future Presidents" to lure the non-science major. "A lot of Boston College students end up in Washington, D.C.," he says. "I want them to know some science."

Barnett is the fourth Boston College professor to earn the state Professor of the Year distinction. Thomas F. Rattigan Professor Emeritus of English John Mahoney received the honor in 1989, economics professor Richard Tresch in 1996, and associate professor of education Audrey Friedman in 2009.

—Zak Jason





Satellite map showing 24 proposed locations for seismic monitoring. Kotowski visited them all.

## CLOSE-UP: WHAT'S SHAKING

**GEOLOGICAL SCIENCES** major Alissa Kotowski '14 spent last summer scouting the northeastern states for locations that are, in the words of her professor John Ebel, "as far into the middle of nowhere as you can get." Her work was part of a 10-year National Science Foundation-funded study to take the continent's pulse by systematically planting motion-sensing equipment (seismometers) in a dense grid across the United States and southern Canada. Ebel, who is director of Boston College's geophysical laboratory at Weston Observatory, oversaw Kotowski's participation in the project, called EarthScope.

The monitoring began on the west coast in 2004 with 400 sensors positioned 42 miles apart. The seismometers spent 18–24 months buried six feet underground—transmitting seismic recordings to a central data bank at the University of California, San Diego—then were

unearthed and shifted further east to new sites, where the process was repeated. The goal of the project, which in the end will have monitored some 2,000 locations nationwide, is to develop the most detailed picture of North American geologic activity to date.

The seismometers are each about the size of a basketball and weigh 20 pounds. They register vibrations in three orientations (up-down, north-south, east-west). At burial, each unit is housed inside a protective plastic cylinder that Kotowski has described to landowners as "about the size of a large refrigerator." Above ground, a pole supports a solar cell for power and a cellular, broadband, or satellite link for transmitting readings.

Kotowski and a coworker spent 10 weeks identifying two dozen quiet spots in the noisy northeast, from Nantucket, where pounding surf can produce distracting vibrations, to the northern Ad-

irondacks, where the dense forests make it hard to get enough light to power a solar panel and the shifting roots of trees swaying in the wind are apt to be mistaken for seismic activity. Kotowski used a map created by EarthScope (above), which defined with circles the locales where she should search (different colors denote more or less promising areas within each). EarthScope stipulated the distance from roads (1–3 km, depending on traffic volume), parking lots (200 m), irrigation pumps (1–3 km), and windy hill-tops. In one two-week period Kotowski covered more than 2,000 miles in rented vehicles, stopping at farm stands, knocking on doors, and coming away with three installation agreements. Most of the 24 sites she secured are in farm fields. These are not entirely free of extraneous vibrations, says Kotowski, but "it's pretty easy to tell what's a tractor and what's an earthquake."

—Thomas Cooper

# Game on

By Michael Dewey '91

Every 150 years, *Boston College Magazine* publishes a commemorative crossword puzzle. This Sesquicentennial offering was created by Michael Dewey '91, a cruciverbalist (and Catholic secondary school teacher in Springfield, Massachusetts) whose work has appeared in the *Los Angeles Times* and the *New York Times*.

## ACROSS

- 1 A Forum for athletes named after an alumnus ('49) and longtime Massachusetts congressman
- 6 The University's first president and its first dedicated library
- 11 In 2012, Notre Dame followed Boston College into this group (but not for football)
- 14 Like French toast batter
- 18 Disney's little mermaid
- 19 Andean relative of the camel
- 20 Noncritical
- 22 At the \_\_\_ of the neck
- 23 At 81, he founded Boston College (two words)
- 25 Coax
- 26 Title of Russian leader when Boston College was founded
- 27 A \_\_\_ of measurement, e.g., centimeter or inch
- 28 A strategy for troubled businesses (Abbr.)
- 29 "We Know Why You Fly" carrier's stock symbol
- 30 The James \_\_\_ Elementary School in East Boston, one of 50 PULSE Program placement opportunities
- 32 Palindromic Cambodian who overthrew Sihanouk
- 33 Chinese food platter
- 34 Figures used at Merkert Chemistry Center (Abbr.)
- 36 Religious image, typically on wood
- 38 Unincorporated village six miles west of Boston (two words)
- 41 Code of crime and punishment
- 43 He wouldn't hurt \_\_\_ (two words)
- 46 Musician with Roxy Music, David Bowie, and Talking Heads
- 47 It's found on helmets, sweat-shirts, and the hillside across from Robsham Theater

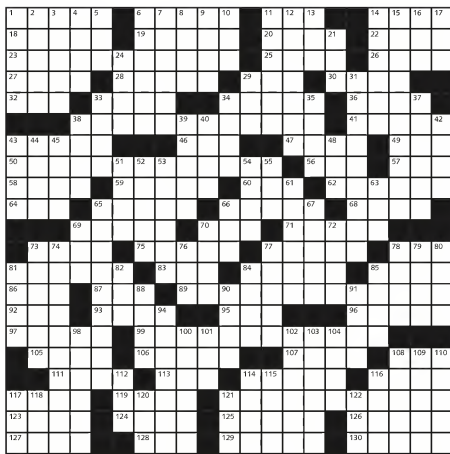
- 49 Charlemagne's realm (Abbr.)
- 50 A Basque former soldier known for his Exercises (two words)
- 56 How the Eagles fared in the 2012 Frozen Four
- 57 Year, on the Yucatan
- 58 Boston College created one for the liberal arts in 2007 (Abbr.)
- 59 "Peachy!"
- 60 Greek H
- 62 The first building many students enter at Boston College
- 64 SuperFans transform the student section into a \_\_\_ of gold
- 65 Fledgling Eagles, informally
- 66 School where teachers are taught
- 68 Callie's best friend in the Hardy Boys series
- 69 As of 1970, they were everywhere at Boston College
- 70 Shakespearean assents
- 71 "... and \_\_\_ a goodnight." (two words)
- 73 Stench
- 75 Baldwin is one
- 77 LPs and 45s, informally
- 78 Squad seen at many Boston College games
- 81 Sidney, David, or Bing
- 83 "A few good men" Corps (Abbr.)
- 84 "Me and the horse \_\_\_ in on" (two words)
- 85 Jason's vessel
- 86 Montgomery '41, Boston College's first African-American football player
- 87 "Star-Spangled Banner" contraction
- 89 An Eagle's true colors (three words)
- 92 "Goodness gracious!" in text-speak
- 93 Wave away, as a fly
- 95 Numero \_\_\_
- 96 Zeniths
- 97 Make mean leaner

- 99 President who oversaw purchase of the 65-acre Brighton Campus in 2007 (two words)
- 105 Hodgepodge
- 106 A defensive maneuver in football; an offensive one in war
- 107 Daredevil Knievel
- 108 Letters on the Jesuit crest
- 111 Java dispensers
- 113 Legal order for EMTs regarding CPR (Abbr.)
- 114 Currently broadcasting (two words)
- 116 Ireland's best-selling solo musician
- 117 At Boston College, they can be fine, dramatic, or liberal
- 119 He was captain and leading scorer of the hockey team in 1967, his senior year
- 121 English translation of "αὐτὸς ἀγορεύειν" from Homer's *Iliad* (three words)
- 123 Darth Vader's daughter
- 124 Hawaii's 2nd largest island
- 125 It takes 117 credits to \_\_\_ B.S. from the Connell School of Nursing (two words)
- 126 Joe of NCIS
- 127 One of three branches of government (Abbr.)
- 128 DDE's vice president, 1953-61
- 129 The \_\_\_ of 1877 was the first to graduate from Boston College
- 130 He served as University President for a record 24 years

## DOWN

- 1 Spicy Louisiana cuisine
- 2 Town where Eagles go to battle
- Black Bears
- 3 "\_\_\_ obstat"
- 4 For Commencement, there is a large one on the Bapst lawn
- 5 Massachusetts state tree
- 6 Censors, audibly
- 7 Full bore (two words)
- 8 Henry VIII's sixth
- 9 Aerial urban blight
- 10 Scotland's longest river
- 11 In 1957, the Dustbowl replaced this field
- 12 Where some Boston College students learn to mind their own business
- 13 "Can I bum a \_\_\_ from you?" (informal)
- 14 Tempt

- 15 Centerpiece of Maginnis and Walsh's "Oxford in America" (two words)
- 16 At Boston College, this number, reflecting four years of work, must be in the top 4.5 percent to achieve *summa cum laude* (Abbr.)
- 17 "\_\_\_ darn tootin'!"
- 21 Boston College club serving as a national forum for business leadership
- 24 1980s rockers: Mötley \_\_\_
- 29 A competitor in the NCAA (abbr.)
- 31 This '36 alumnus lent his name to a chair, a scholarship fund, and a building housing 1.4 million volumes, informally (two words)
- 33 "Cool," in 1990s rap lingo
- 34 Yours, in Tours
- 35 Get Rich \_\_\_: interactive game from the Center for Retirement Research at Boston College
- 37 Fictional world of C.S. Lewis
- 38 Penny
- 39 Poetic opposite of 87-Across
- 40 "Render \_\_\_ Caesar..."
- 42 Spanish home of explorer Ponce
- 43 In current condition (two words)
- 44 17th word of 65-Down
- 45 \_\_\_ Giocondo, enigmatic subject of Da Vinci
- 48 Jesuit motto: For the Greater Glory of \_\_\_
- 51 Concerning, in legalese (two words)
- 52 Crystal-filled stone
- 53 Bahamian capital
- 54 180-degree turns, slangily
- 55 MBTA stop like the one at Comm. Ave. and Lake St. (Abbr.)
- 61 Early \_\_\_, an option for applicants to Boston College
- 63 Member of a Jesuit "Corps" (Abbr.)
- 65 Song by T.J. Hurley, Class of 1885, covered by the Dropkick Murphys (two words)
- 66 Soap-making compound
- 67 Toyota alternative
- 69 Trig. function
- 70 "Hail! \_\_\_ Mater! Thy praise we sing..."
- 72 Have \_\_\_ for: desire (two words)
- 73 Juliet's lament (two words)
- 74 His 1984 Hail Mary was well received (two words)
- 76 Monogram of South Dakota Democrat who lost to 128-Across



- 77 Onomatopoeia at the Indy 500
- 78 Big spring social event for Boston College Law students
- 79 Leer
- 80 Temporary senior housing erected in 1970, colloquially
- 81 LummoX
- 82 Informal assent
- 84 New York college named after a Hebridean island
- 85 Part of CIA, for short
- 88 Two back from the stage at Robsham Theater
- 90 She bypassed Boston College during the 1980 Boston Marathon
- 91 Welsh author who invented Charlie, James, and Matilda
- 94 Crude container (two words)
- 98 Respiratory cavity (two words)
- 100 \_\_\_ Park: Band that won a Grammy Award for "Crawling"
- 101 It might be on a varsity sweater, in brief
- 102 Acquires knowledge
- 103 Sra. Perón, and others
- 104 Dynamic prefix
- 108 Pre-Columbian Andean empire
- 109 Cackling scavenger
- 110 Perm parlor
- 112 Type of orchestra, found at Boston College (Abbr.)
- 114 Shape of pathway linking rear of McGuinn, rear of Fulton, and front of Cushing Halls
- 115 Italian river whose name means "black"
- 116 World's fair in Montreal
- 117 Draft choice at Mary Ann's
- 118 Mystery writer Stout whose papers are at the Burns Library
- 120 Crew team tool
- 121 NAFTA's trans-Atlantic equivalent
- 122 Boston College club dedicated to computerized music (Abbr.)



Michael Dewey's answers may be found at Full Story, [www.bc.edu/bcm](http://www.bc.edu/bcm).

# First sight

Photographs by Gary Wayne Gilbert

Text by Ben Birnbaum and Seth Meehan

The eight documents presented on these pages were found during searches in archival collections held by, among others, the Boston Archdiocese, the College of the Holy Cross, Boston College, Georgetown University, and the Archivum Romanum Societatis Iesu at the Jesuit Curia in Rome. While central to Boston College history, they were scattered in part because ultimate responsibility for Boston College was itself dispersed during the first 100 years of the University's existence, residing with various Jesuit provincials in the United States and ultimately with Jesuit leaders in Rome. Seth Meehan, a doctoral student in history who conducted the searches, returned images of thousands of documents and photographs to Boston College's own archives. Many materials in this story will appear in *A College of Ours*, an illustrated history of Boston College, written by Ben Birnbaum and Seth Meehan and scheduled for publication in the fall of 2013.

## January 7, 1843

Letter from John McElroy, SJ, to Bishop Benedict Fenwick, SJ, two pages, 8 x 9.75 inches, handwritten, ink on paper, Boston Archdiocesan Archives

The first reference to a prospective Jesuit college in Boston appears in a letter written on January 7, 1843, by John McElroy, SJ, in Frederick, Maryland, to Boston's Bishop Benedict Fenwick, another Jesuit, also of the Maryland Province, which then included all of New England. McElroy had visited with Fenwick the previous summer when he came to Boston to lead a religious retreat for priests. In the two-page letter, McElroy—never shy about offering unsolicited advice—recommended that Fenwick begin constructing a cathedral and, once that was completed, an adjacent school.

"We can and must erect a College of ours," McElroy wrote, "ours" being Jesuit argot for what belonged or pertained to the Society of Jesus. Already 60 years old and a founder of two schools in western Maryland (a free school for girls and an academy for boys), McElroy told Fenwick why a day school in Boston was necessary—it would lay "a solid [and] permanent basis for Catholicity"—and he then offered advice on how to finance the development of said school and on the number of students it should enroll (300 was his verdict). "Perhaps," he concluded in his clear Spencerian hand, "something in time, with God's blessing, might grow."

Fenwick did, in fact, establish a Jesuit college later that year, but not in Boston. Anti-Catholicism was so deeply entrenched there that he built his boarding college a safe 45 miles west of town, in Worcester. McElroy returned to Boston in October 1847, posted to

serve in a Jesuit parish in the North End; and though mired in work (900 baptisms a year), he still found time to connive with the local bishop (no longer Fenwick) "to have a college in the city." He was 65 when that conniving began, 71 when the Boston City Council, a stronghold of anti-Catholic feeling, rebuffed his application to build on land he'd bought near the city center, and 76 when he stood with a shovel at the city's far south edge and helped carve a cruciform in ground once a pauper's cemetery, where his new church and school would stand. Anthony Ciampi, SJ, who as president of Holy Cross (that college in Worcester) had the misfortune to contend with McElroy on a number of occasions, in 1862 wrote to his and McElroy's provincial in Maryland, "With Fr. McElroy I have commenced to deal differently. I shut my eyes [and] drive off my thoughts, and endeavor to do what he wishes."

Southwell Mass. 7. 1843

Rev. Bro: Amos A. Phelps

Before the first week of the new year  
approach, I must address a few lines endeavoring, very fervent wish that,  
this year may be for your replete with all blessing, order & regularity  
amongst your clergy-priests & various observance in the faithful, and  
thus doing to you, that peace, tranquillity by you have to his  
beloved Church - I often think, and with pleasure, of my visit  
to Boston, and of the consolation & their experience. May you have  
continue to visit in his memory, your important Diocese, especially  
with zealous and edifying priests, this is all that is wanting  
to spread religion throughout the whole English States, and  
indeed through the U. S. States -

I was much pleased to see the success of your project  
for commencing the African & English, in Boston it must seem  
still more was I gratified, to see Mr. McMahon about a Free  
Church, this is much wanting for the lower classes & will be  
the means of many procuring the sacraments, and hearing  
Mass, who neglect both one and the other at present. Wish  
the Rev. Father success with all my heart, in his undertaking.

This Church being finished, you must surely give attention  
to your (new) Cathedral, you can, and must erect it soon  
the Holy Cross when it is, with the vacant lot adjoining for  
a College of axes, who would also attend the Church - this  
would be laying a solid & permanent basis for Catholicity,  
not only in the City, but through the Diocese - the education of  
boys in Christian Piety, together with the usual Clerical studies,  
would be of infinite advantage, and a necessary for your episco-  
pal Seminary, as also for our Society -







## September 5, 1864

Pages from the Boston College Student Register (1864–98) started by Robert Fulton, SJ, on September 5, 1864, handwritten, ink on paper, 8 x 13 inches, red-leather binding, Boston College Archives, Burns Library

"The Irish of the Northern Cities stand in greater need of instruction than the Fathers from [Maryland] apprehend, and they do not require much urging," Robert Fulton, SJ, wrote in 1862 to American Jesuit leaders, some of whom had been rather agnostic on the need for a college in Boston. And while they had come around, the state of enrollment at the conclusion of September 5, 1864, Boston College's opening day of business, might have given them reason to wonder if they'd made the right decision. A program of newspaper advertisements had netted only 22 boys, of whom Fulton as prefect would later say, "only one or two had talent."

First among those registered were Daniel Murphy Chrysostom McAvoy, 15, and his brother Arthur, Jr., 10, the sons of flourishing Irish immigrants (their father dealt in iron and steel, and their family employed Irish maids in their home not far from the school). While the fates of about a third of the enrollees appear untraceable, the record shows that Daniel would become a store clerk and Arthur a Jesuit.

Among others who registered that day were John Bauer, 14, the German-born son of a tailor, who would become a picture-frame maker; Herman P. Chelius, 14, another

German-born child and a son of music teachers, who would become Boston College's organist and a music teacher; Frank Conroy, 14, the son of an Irish-born shoemaker, who dropped out in February 1865 and enlisted in the military two months before the Civil War ended; John Bernardine Aloysius Conroy, 15, who apparently dropped out as well, turning up in the 1870 Boston census at home, with no occupation, along with his Irish-born father ("janitor") and two older sisters ("seamstresses"); Stephen A. Crowell, 13, a locksmith's son who never showed up for classes; John F. Aloysius Drew, 14, who would become a policeman and die of tuberculosis at 26; Vincent and Joseph Laforme, the 15- and 10-year old sons of a German-born electric plater and silversmith (Joseph would become a freight clerk, while his brother would find work as "special police" on a steamship); Richard H. Lawler, 14, who would join his Irish-born father in the house-

painting business; brothers John B., 12, and Andrew J. Mahar, 14, who would become bookkeepers; Michael J. Millea, 16, the Irish-born son of a tailor and a Bridgewater resident; Francis W. McGinley, 16, the son of an Irish-born auctioneer and the only other registered student not resident in Boston (rather, South Andover, 25 miles north); Francis W. Norris, 14, a carpenter's son who in the 1910 census turns up selling pharmaceuticals in New York City; Hugh Roe O'Donnell, 18, who would be ordained a priest in 1873; and John Selinger, 14, whose Hungarian-born father and whose brothers worked in a piano factory, and who, as *Jean Selinger*, would become a noted portrait painter. Also on Fulton's roster were John Doyle, 13, of Roxbury; Joseph O'Neill, 12, of West Roxbury; James B. McCloskey, 14, of the North End; and Michael J. Kennedy, 14, of West Roxbury, about whom nothing else is known.



A science class taught by Joseph Ziegler, SJ (front row, in cap), spring 1882.

## August 10, 1909

Chestnut Hill Campus map torn from a flyer and annotated by Thomas Gasson, SJ, for the benefit of Read Mullan, SJ, 4 x 9.3 inches, handwritten, ink on paper, Jesuit Archives, Rome

In December 1907, Thomas Gasson, SJ, just completing his first year as president and rector of Boston College's Jesuit community (the two jobs were conjoined until 1970), purchased 36 acres in Chestnut Hill on which he hoped to erect "the greatest Catholic college in America." The launch of this venture, called "University Heights," would occupy Gasson for the remainder of his presidency—another six years—and so consumed the man that his fellow Jesuits grew alarmed. In August 1908, the provincial reported to the Jesuit hierarchy in Rome that Gasson was "too hard on himself and is apt to let his zeal for this new project interfere with the work of the college professors" (who, presumably, were the prime generators of the complaint). But there were sound reasons for Gasson's "zeal," among them that the project—which had been architecturally rendered as an 18-building Collegiate Gothic confection—had run into a series of external obstacles (a threatened tax lien, fundraising restrictions imposed by the archdiocese, gift pledges that went unpaid). The Jesuit leaders in Rome, who until deep into the 20th century carried the ultimate authority to approve or disapprove Boston College building plans, were expressing concern about the project.

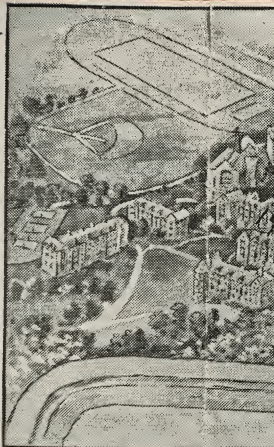
In a four-page August 10, 1909, letter to Read Mullan, SJ, one of Gasson's presidential predecessors and a leading American member of the Society (as well as a sympathizer with the idea of expansion), Gasson described the architectural plan and explained why various objections raised by Rome were invalid. Annotating a map torn from a publicity brochure, Gasson wrote his old friend that approval of the Recitation

Building (1, on the map, below what is now College Road) was being unfairly held up because there was as yet no certain plan for a faculty residence. (The faculty, as it turned out, would continue to reside in Boston's South End until 1917, when St. Mary's Hall became the campus's second building.) Gasson wrote that he intended to build in stages (slow progress was always Rome's preference), and that the designs for the physics and chemistry buildings (structures 9 through 12 had been assigned to the sciences) were only "temporary." In regard

to the Recitation Building, Gasson was concerned about charges from Rome that he was negligent in providing *clausura*—proper separation between Jesuit living quarters and areas open to lay people. There "are not living rooms" in the Recitation Building, he protested, and "the strictest regulations" of Jesuit *clausura* would be appropriately applied to the Faculty Building (3) and the Faculty Garden (4).

Gasson likely reached out to Mullan as a man who could advocate his case with the Jesuit hierarchy, and the fact that the

- 1/ Class Room Building
- 2/ Church
- 3/ Faculty Bldg.
- 4/ Faculty Garden
- 5/ Sodality Chapel
- 6/ Library
- 7/ Hall & Philosophy
- 9/10/11/12/ Science Bldgs
- 13/ Gymnasium
- 14+ etc./ Buildings for recreation &c.





letter and map are to be found in the Jesuit Archives in Rome suggests that Mullan did just that. Gasson closed his letter to Mullan: "The tension for myself under these trying circumstances is beyond description." Relieved of the Boston College presidency in January 1914, he temporarily retired to a Jesuit facility in Maryland, newspapers noted, to recover from a "breakdown in his health."

RIGHT: Chestnut Hill Campus groundbreaking, 1909. Gasson is the second man from right.



(2/

**Boston College**

PRESIDENT'S OFFICE  
761 Harrison Avenue

Boston, Mass.,  
Provincial, Bath, 19

(1/

**Boston College**

PRESIDENT'S OFFICE  
761 Harrison Avenue

(4/

**Boston College**

PRESIDENT'S OFFICE  
761 Harrison Avenue

(3/

**Boston College**

PRESIDENT'S OFFICE

M 15 - 10 - 6 bis

this point, that he did ask for was a formal request to whether the College Department to the new site and this paper was given him in the spring of 1908 at the time of the annual Visitation.

I must not forget to mention that the attitude of His Grace in general is one of tyranny, arrogance and insincerity. He narrates events and occurrences in an imaginary setting and he does not scruple to boast, even to laymen, of the way he has crushed certain individuals. It is the fair word in the open, and the blow in the dark; the plea for regularity and for religious conduct from the pulpit, and the sword of persecution in private; the boast of encouragement in the press, and the deed of persecution in private. It is impossible to deal with a man of this stamp, for he fails to grasp spiritual methods or religious motives. Conditions have come to such a pass that we must appeal to the General and to the Holy Father in order to vindicate the rights of the Society and in order to safeguard the future of Catholic education in the diocese. The number of Catholics who frequent non-Catholic Colleges is alarmingly on the increase, and unless active steps are taken to place Catholic education on a higher footing, we must be content to see the loss of countless souls of young men to faith and to the practices of religion.

To give an example of the Archbishop's methods---the Boresters, an insurance organization, had volunteered to ask a subscription from each member of one cent a week for three years. This would have brought us about ninety thousand dollars. The plan was summarily stopped by His Grace, with comments that were untrue and insulting. The cause of the Church demands that there should be protection, when we are simply seeking to guard the faith and to build up a vigorous Catholic life among the young men of Massachusetts.

I am sorry to have to write so frankly, but it is my duty to God and to Society to place these facts before Superiors.  
Asking your blessing -

Yours Sincerely  
Thomas J. Lee

July 22, 1910

Letter from Thomas Gasson, SJ, to the Jesuit provincial John F. Hanselman, SJ, July 22, 1910, four pages, 8.5 x 11 inches, typewritten, Jesuit Archives, Rome

An 1881 graduate of Boston College, Cardinal William O'Connell had a complex relationship with his alma mater. Over the many years (1907–44) during which he served as leader of Boston's archdiocese, he was, as a Boston College president said in 1941, the institution's "most distinguished alumnus and constant benefactor." Among other gifts, O'Connell contributed most of what would become the Upper Campus, including that aptly named O'Connell House (once a private residence).

On the surface, the relationship was warm and celebratory. O'Connell walked beside Boston College's president at countless events, from Baccalaureate to Commencement, and was a regular visitor to campus, habitually granting students a holiday from classes. Students returned the favor by dedicating four of their first five yearbooks in his honor. But the relationship was also privately troubled, and particularly in O'Connell's early years, as he sought to strengthen his hold on Boston by restraining the school's influence. When Boston College was looking to relocate from the city, the then-new archbishop wasted no time letting the Jesuits know which locations would be acceptable. And while he did like the Chestnut Hill site, which fit nicely into the "little Rome" that O'Connell dreamed he was building on the hills at the city's western edge, he informed President Gasson that if Boston College ever became a university he would expect the Society to hand him control of the institution. Shortly afterward, O'Connell sabotaged a key element of Gasson's financial plan by declaring that



O'Connell (center) at the 1930 Commencement. At right is President James H. Dolan, SJ.

funds for the new campus could only be solicited within the archdiocese twice a year at a "festival or party" and not through "cliques or coteries in the various parishes"—meaning alumni parishioners, alumni priests, and Jesuits. "Jesuits," he informed a protesting Gasson, "had bags of gold in Rome."

"It is the fair word in the open, and the blow in the dark," Gasson fumed in a letter to his Jesuit superiors; "the plea for regularity and for religious conduct from the pulpit, and the sword of persecution in his residence; the boast of encouragement in the press, and the deed of practical opposition in private. It is impossible to deal with a man of this stamp."

Gasson's complaints went for naught (he was in fact chided by his superiors for expressing them). Six subsequent Boston College presidents who were fated to work with His Eminence did better, having figured out how best to use the cardinal's gifts and

also hold him in check. Flattery was central. In June 1931, for example, in recognition of O'Connell's 50th anniversary as a graduate, Boston College's Jesuits, seemingly loathe to award O'Connell the expected honorary degree (he never did receive one from the school), instead determined to declare him "Patron of the Liberal Arts." A portion of Commencement ceremonies was then devoted to the celebration of O'Connell's achievements, the centerpiece a five-verse "eulogium" recited to the audience. These lines, from the second verse, are representative: "Scholar whose academic excellence has won widespread renown- / Author whose treasured volumes are an ornament to literature- / Orator whose golden vein of eloquence is an inspiration to the land- / Gifted Master in music whose exquisite productions have enriched our Catholic hymnody." The designation Patron of the Liberal Arts has not since been heard on the Heights.



## December 15, 1915

Minutes of the inaugural meeting of the Philomatheia Club, 7.5 x 9.5 inches, handwritten, ink on paper, Boston College Archives, Burns Library

The most important fundraising organization in the history of Boston College was founded at 3:00 P.M., on Wednesday, December 15, 1915, in the Assembly Hall (today's Gasson 100) of the campus's one building at University Heights. It was, according to the meeting's minutes, "a large gathering of friends of Boston College . . . for the purpose of formally organizing the Philomatheia Club." Those friends were primarily Catholic women with wealthy husbands, and they had been invited by a group of alumni to establish a club that would fund athletics programs—a task at which the alumni themselves had previously proven incompetent. By the end of the day, the club had a president in Mrs. Edwin (Mary K.) Shuman, a chaplain (trustee and prefect of studies Michael Jessup, SJ), had heard a presentation on the meaning of Philomatheia (Greek for love of learning), and had visited a laboratory directed by Michael Ahearn, SJ, a professor of chemistry, geology, and astronomy, for a stereopticon demonstration of "natural colors thrown on a motion-screen."

Fairly immediately the women led a drive to purchase furnishings for St. Mary's Hall—still under construction—and then funded a flagpole for the football field, but they soon turned their attention to more significant matters. Over the next five decades—and mostly under the presidency of the singular Mrs. Vincent (Mary) Roberts—the Philomatheia Club was often the first port of call for Boston College presidents looking to fund projects including stained-glass windows, library books, scholarships, Christmas pageants, awards banquets, laboratory equipment, the College Road property on which the Roncalli, Welch, and Williams dormitories would be built in

1964, the Commonwealth Avenue property on which Gabelli and Vouté halls would come to stand in 1988, and the school's first endowed chair.

Roberts was not only generous on behalf of the club and her family, but also endlessly inventive in linking philanthropy and social lubrication. Under her auspices, the women

of Philomatheia sponsored an annual ball ("one of the most brilliant assemblies of the Winter social affairs," said the *Boston Globe*); weekly bridge games; winter carnivals; fashion shows; bowling parties; intellectual fare (including "Six Evenings with Dante"); a "Lenten Lecture Course"; a "Gentlemen's Night"; a "May Party" featuring both "Solo



IX Father Sherrin was then introduced.  
who very kindly invited the society  
gathering to have exhibition in his  
laboratory of natural color theory -

of the above named Officers

December 15, 1915

On Wednesday, December 15, the committee  
and a large gathering of friends of Boston  
College, met in the Assembly Hall at University  
College at 3 p.m., for the purpose of formally  
organizing the Philomatheia Club.

The meeting was opened by Mr. James  
Carney who presented to the assembly the  
list of nominations for officers:

President: Mrs. Edmund A. Sherrin  
Vice Pres.: Mrs. Dennis F. Sheehan  
of Vice Pres.: Mrs. Martha Moore May  
Treasurer: Mrs. John P. Reed  
Financial Secretary: Mrs. John P. Tierney  
Corresponding Secretary: Miss Louise Hanson

II On the motion of Mrs. John Filman,  
it was unanimously voted to accept the  
entire list of nominations, as it stood.

III On the motion of Mrs. John Filman, it  
was unanimously voted that Mr. James  
Carney should cast one ballot for the election

Philomatheia Club.

on 11, at 3 P.M. Assembly Hall,  
at Lecture in Lenten Lecture  
at W. Lyons, S.J., Reconstruction  
Mission by membership card.

at 3 P.M. Assembly Hall,  
for monthly meeting.

Subscription April 21 - Reception and  
Supper. \$2.00: Supper.

The Club desires to have it  
if dues signifies an inten-  
tion of Club membership.

Mrs. A. L. Tillson, Pres.  
Dorchester 1070.

Philomatheia Club

Andover

The regular monthly meeting will be  
at 3 P. M. on Friday, June 25th, 1916,  
Assembly Hall, Boston College, University  
College.

A prompt attendance is earnestly  
requested.

Mrs. Augustus Tillson,

President

Mrs. Victor Albright,  
Secretary

Dances" and "Competitive Races"; and a  
Friday evening in November 1935 during  
which 4,000 women gathered in the now  
defunct auditorium in the basement of Baptist  
Library to view a dozen tableaux vivants  
of "Famous Paintings of Famous Women,"  
ranging from Correggio's "Madonna Adoring  
Child" (with Miss Virginia Grimes as the

Madonna) to Cyrus Dallin's 1922 bronze of  
the proto-feminist Puritan Anne Hutchinson  
(represented by Mrs. Grover J. Cronin, with  
Miss Kathleen Scanlan as Hutchinson's  
daughter Susanna). While the participants  
held their poses on the stage within large  
golden frames, Mary Roberts offered histori-  
cal commentary.



Boston College,  
Chestnut Hill, Mass.  
NEN -1001-III 2 January 26, 1929.

Reverend and dear Father Provincial:  
P. C.

In accordance with your request, I am submitting a more detailed statement than that under date of January 10th, 1928 of all data pertinent to the opening of a Boston College Law School.

I - The need for such a department.

1. To provide a remedy against subversive influences prevailing in Law Schools associated with Secular Institutions in Boston and throughout New England, e.g., Natural Law is ignored; the Pragmatic Norm of Morality (which measures the right and wrong of moral conduct chiefly, if not solely, by utility and pleasure and the opposite of these; the doctrine which completely disregards Divine Authority and maintains that Government and Law (by court decisions) are the only absolute authority; a constant manifestation of atheistic or agnostic influences. The Remedy: The influence of Catholic Philosophy in courses of Jurisprudence and Legal Ethics; the doctrines of Aquinas, Bellarmine, Suarez and DiVittoria vs. those of Hobbes, Bentham, Austin, Mills and Spencer.
2. There is no Law School in all New England that is under Catholic College administration or direction, although about 70% in Boston is Catholic.
3. The high percentage of Catholics attending Secular Law Schools. Average number annually of Boston College graduates to enter these Law Schools is from fifteen to twenty.
4. Boston College Charter allows for all University as well as collegiate courses.

II - Curriculum.

A three-year course for day students and a four-year course for those attending evening classes, in accordance with requirements of the American Law Ass'n and the practice obtaining at Georgetown University and Fordham University. Law School to open with First Year Courses only and to add Second and Third Year Courses (as also Fourth Year Courses for evening classes) each succeeding year.

III - Faculty and Personnel.

To be under the sole and absolute administration of the President and Board of Trustees of Boston College. Exceptional opportunity for obtaining Boston College Alumni or other Catholic men who are eminent in the legal profession as members of Faculty.

(N.B. No more definite arrangement can be negotiated until permission to open Law School has been granted.)

January 26, 1929

Letter from James Dolan, SJ, to the Jesuit provincial James M. Kilroy, SJ, proposing a law school, three pages, 8.5 x 11 inches, typewritten, Jesuit Archives, Rome

The first of Boston College's professional divisions was its law school, founded in 1929. As with the other pre-war professional schools (Social Work in 1936 and Business Administration in 1938), the impetus behind the founding was the understanding, shared by the Jesuits and the archdiocese, that Boston College bore a responsibility to educate men and women who could serve the needs of the growing Boston Catholic community in a manner consistent with Catholic faith claims. In his January 26, 1929, letter to the provincial advancing a law school, Boston College President James Dolan, SJ, waxed passionate on the matter, contending that a Boston College law school would offer "a remedy against subversive influences prevailing in Law Schools associated with Secular Institutions." Dolan—who seems to

have enjoyed his capital letters—traced that corruption to disregard for "Natural Law" in favor of a "Pragmatic Norm Morality" and the replacement of "Divine Authority" with the "absolute authority" of "Government and Law." As to "The Remedy," Dolan proffered a Boston College law school in which "the doctrines of Aquinas, Bellarmine, Suarez and DiVittoria" would be taught. And, Dolan added, turning neatly from God's requirements to those of mammon, "as in every University, [a law school would be] a most reliable and outstanding source of annual profit." The man could hardly have been denied, and he wasn't. The provincial took the idea to the Jesuit leadership in Rome, and Rome said yes.

Stocked with a faculty experienced in local legal practice, the law school became an immediate success, exceeding enrollment goals in its first year and by 1933 serving 86 students in full- and part-time programs, with tuitions, respectively, of \$200 and \$150 per year. That same year, the school was ap-

proved by the American Bar Association (one of only 81 of the nation's 240 law schools so distinguished), which gave its graduates entry to the bar exam in at least 20 states. Interestingly, while the faculty was decidedly Catholic—in the program's first year, all 16 professors were—an examination of the school catalogues through 1940 shows not a single course in natural law or required reading in Aquinas, Bellermino, et. al. It is difficult to believe that Dolan and his colleagues would have acted disingenuously; that they would have attempted to deceive authorities in Rome in order to gain a law school. More likely is that upon opening the school they soon determined that the appetite of their customers for teleology was dwarfed by a hunger to understand "Preparation and Trial of Cases" (a popular course, taught by a Harvard-trained lawyer), and that they then made a prudent decision not to immediately place the *Summa* between those budding lawyers and their prospective courtroom triumphs.



The 1929 Law School faculty, in *Sub Turri*.

August 13, 1958

Permission from the Supreme Sacred Congregation of the Holy Office, Rome, to President Michael P. Walsh, SJ, regarding the Index of Forbidden Books, in Latin and translated, 7.9 x 10.8 inches, typewritten, Boston College Archives, Burns Library

On August 13, 1958, the Supreme Sacred Congregation of the Holy Office in Rome granted President Michael P. Walsh, SJ, license to allow Boston College faculty and students access to books included on the *Index Librorum Prohibitorum*. By then, "the Index," first published with papal authority in 1559, consisted of some 4,000 books deemed by the Sacred Congregation to be dangerous to the faith or morality of Catholics. Among the texts were Kant's *Critique of Pure Reason*, Locke's *Essay Concerning Human Understanding* and his *Reasonableness of Christianity, as Delivered in the Scriptures*; Montesquieu's *Notre-Dame de Paris*; and *Les Misérables* by Victor Hugo. So were Gibbon's history of the Roman Empire (decreed in 1783); Nazi foreign office head Alfred Rosenberg's *The Myth of the Twentieth Century* (1934), because "it enunciates the principle of a mythical faith of blood or race"; and the Book of Common Prayer (1714). All of Sartre's works and those by Machiavelli were also forbidden (the latter for "trying to separate the unity of mind responses").

The Boston College librarian, to protect students and faculty, quarantined books from the Index in a metal cage under lock and key (some sources place it in the Bapst basement). Before the summer of 1958, the area remained sealed to visitors—including faculty—unless they carried authorization from Rome. A few years earlier, however, the president of Fordham had obtained permission from Roman authorities to allow use of the texts at his university, and Walsh was inspired by that example and by a sustained campaign from the chairman of the theology department, Richard W. Rousseau, SJ, (related, one wants to imagine, to the Rousseau whose *Emile*, *Social Contract*, and three other works were on the Index in 1958).

Rousseau argued that as Boston College had become "a large university" (nine schools, more than 8,000 students, and nearly 500 faculty members), the inaccessibility of the texts, including "many of the most influential and important books of the ancient and modern worlds," presented "particularly acute" pedagogic problems for the departments of theology, history, government, English, philosophy, and modern languages. American students, he argued, were already exposed "implicitly or explicitly" to the ideas within the texts, so why not "study these same books and influences under the guidance and direction of Catholic professors and in the atmosphere of a Catholic college?" In response to an application made in Walsh's seventh month as president and submitted by the provincial, the Sacred Congregation permitted access to the prohibited books at Boston College but with several conditions: Permission was to be granted by Walsh on

an individual basis ("*pro singulis casibus*"), and the indult (license) lasted only as long as his tenure as president and rector ("*durante munere Rectoris*"). In the fall of 1958, the University printed 100 copies of a document explaining how students could secure books on the Index ("except of course for books professedly obscene"). All requests had to be countersigned by a faculty member, submitted to a librarian, and then submitted by the librarian to the president, who would stamp the card to indicate approval (or not) and return it to the library. Walsh was also authorized to sign off on the purchase of forbidden books assigned for class reading.

In June 1966, six months after the close of Vatican II, the newly designated Sacred Congregation for the Doctrine of the Faith suppressed the Index, declaring that, though the list retained its "significance and moral value . . . in full vigor," it no longer had "any juridical value under ecclesiastical law."



Clipping from the *Boston Herald*, ca. 1970.

September 16, 1958

Rev. Richard Rousseau, S.J.  
Father Rector

The document granting me the faculty of allowing faculty and students to read forbidden books has arrived. Would you kindly drop it in my office when you have a chance to discuss how we should promulgate this.

Michael P. Walsh, S.J.

  
SUPREMA S. CONGREGATIO  
SANCTI OFFICII  
Sectio de Censura librorum

Prot. N° 280/58/I

REVERENDISIME PATER.

P. Michael P. WALSH, S.J., Rector Collegii Bostonien-  
sis Societatis Sacerdotum, Provincialis Novae Angliae apud Status Foe-  
deratos, ad  
consecratur  
Collegii lib-  
legere vale

Per  
S. mus  
facultas Supremi  
tentis peculiaribus  
cultum Creatori  
per seipsum esse  
Ut conat  
gendi ac retinend  
libros et epheme-  
res tractantib  
centum, et sing  
et ephemeris  
fictis pro et  
Gravite  
omnium condit  
Praese  
Contra

# I. PERMISSION

An Indult from the Supreme Sacred Congregation of the Holy Office in Rome, dated the 13th of August, 1958 and signed by Joseph Beroni, Subst. Secretary, gives Fr. Michael P. Walsh, S.J., President of Boston College, the power to grant permission:

1. to each member of the faculty and each member of the student body of Boston College - valid during Father Walsh's term of office - as long as they remain professors or students at Boston College
2. to read and retain books and periodicals, useful to their work, which are forbidden by the Roman Index or by Canon 1399 (except of course for books professionally obtained) with care taken that they be used personally and not by others
3. "pro singulis casibus" that is, not forbidden books in general but specific forbidden books in particular. (A single case, however, may be a whole list of books, the complete works of an author, the volumes of an encyclopedia, or all the issues of a particular periodical.)

# II. PROCEDURE TO BE FOLLOWED

## A. Books

1. Books assigned or suggested by a professor: obtaining the permission for his students to read and retain these books is the professor's responsibility. He sends the Rector's Office a memo containing the bibliographical data plus the title of the course group or section, or the titles if they are several. There is no need, however, of his listing the names of the students involved. A copy of the Rector's note of approval is sent to the library, informing them that all in this group have permission
2. Library books desired by a professor for himself, or by a student, on his own initiative, for himself: the library will have a card system for such permissions. The professor fills out the bibliographical data on a special card requesting permission and signs it. The student does the same except that his card must also be countersigned by some professor of the university. These cards are then sent to the Rector's office and returned to the library. Upon their return, professor and student may withdraw, read, and retain the books.
3. Books purchased by a professor or student for himself: \*note direct to the Rector's Office, with the correct bibliographical data, signed and returned by him. He will give permission to read and retain these books. (As above, student requests must be countersigned by a professor; the permission granted is valid for the period noted above under 1-2.)

## B. Periodicals

Except for the fact that library periodicals are not ordinarily withdrawn from the library, the procedure in the case of periodicals is exactly the same as the various alternatives above

Call name  
Address  
Telephone  
Approved by  
Approved by  
Name  
Card no.  
Date

## September 17, 1962

General Housing Regulations, Greycliff residence hall, four mimeographed pages, 8.5 x 11 inches, Boston College Archives, Burns Library

In September 1962, Boston College opened Greycliff Hall as a dormitory for some of the approximately 300 female resident students who were attending classes on the Chestnut Hill Campus following the relocation of the nursing school from downtown Boston to Cushing Hall in April 1960. Before Greycliff—located across Commonwealth Avenue at the corner of Greycliff Road—resident nursing students had limited housing options. They could rent rooms in a University-approved private residence near City Hospital in the South End, or they could rent in approved homes near the Chestnut Hill Campus.

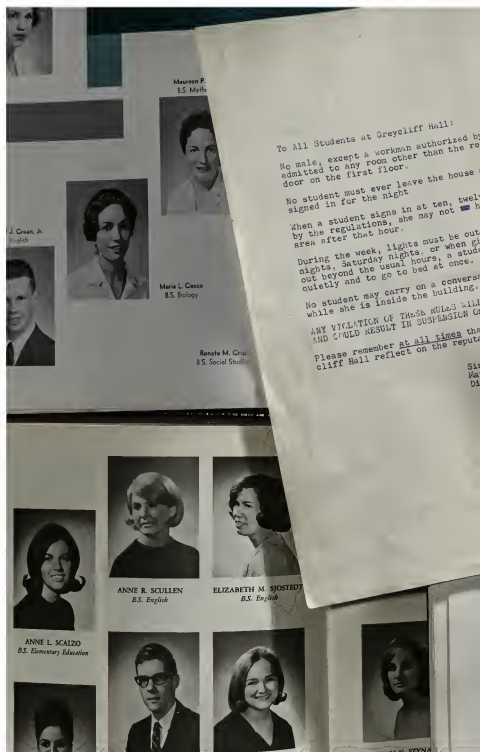
Greycliff Hall offered a collegiate solution, but it was not a University-run facility like the dormitories that had been built for men between 1955 and 1960 on the Upper Campus. Rather, it was an apartment building owned by a company that, by arrangement with the University, rented only to Boston College women, charging \$800 annually. The students were responsible for their own housekeeping and cooked their meals in eight shared kitchens (female students were allowed access to the University's snack bar but not the McElroy dining hall).

When Greycliff opened, the 40-plus students who were to live in its double rooms received a set of regulations from Marion Mahoney, Boston College's first director of women's housing, who had previously held jobs as a high school teacher and "industrial editor" at the Mutual Boiler Insurance Company. The "General Housing Regulations" ran four mimeographed pages and were designed to ensure the "standards of conduct befitting a Catholic college student." Accompanied by a stern warning in Mahoney's cover letter that "ANY VIOLATION OF THESE RULES WILL BE REPORTED TO COLLEGE AUTHORITIES AND COULD RESULT IN SUSPENSION OR EXPULSION," the rules touched first on housekeeping—beds were to be made each morning, and clothes and shoes left in "their

proper places." Safety was a second focus, with sunlamps, hotplates, and smoking in bed banned; and etiquette was a third, with smoking, kerchiefs, curlers, and shorts (except on Saturdays) prohibited at meals, and laundry in the bathroom sink verboten at all times.

Dealings with the outside world received

particular attention. Calls on the shared house telephone were limited to five minutes, unless a parent was on the line, and no student was permitted to hold a "conversation with people outside the building while she is inside the building." Additionally, any resident departing the building after 7:30 P.M. was compelled to provide "full





September 17, 1962

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EXPLOSION.

your actions will  
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cerely,  
rion A. Mahoney  
nt is expected to

MARGERY A. FOGARTY  
B.S. Nursing

OFFICE OF DIRECTOR OF WOMEN'S HOUSING  
BOSTON COLLEGE  
CHESTNUT HILL 67, MASSACHUSETTS

GENERAL HOUSING REGULATIONS

A. CONDUCT

Women residents are expected to maintain standards of conduct befitting a Catholic college student, and any breach of such standards will result in disciplinary action by the College.

B. HOUSEKEEPING

1. All beds must be made and all rooms put in order by the students before they leave the house. All clothing and shoes must be put in their proper places.
2. It is the responsibility of each student to keep her room clean and orderly.
3. Students are responsible for any damage to house property, and any damage must be paid for at once.
4. Furniture, lamps, etc., may not be taken out of the halls or rooms without the housemother's permission.
5. Scotch tape or tacks should not be used on the walls.
6. Electric appliances, such as sun lamps, hot plates, and percolators, may not be kept or used in the rooms.
7. Each student should have a plastic kit in which to carry her toilet articles, such as toothpaste, brush, soap, etc., to and from the bathroom.
8. Laundry
  - a. No laundry is permitted in the bathrooms. Arrangements can be made with the housemother for the washing of nylon hose and lingerie.
  - b. Generally a laundromat can be used by students who do not send their laundry home. For linen and towels, the Boston Laundry, 10 Soden Street, Cambridge, is recommended.
  - c. Each student must supply her own electric iron, which should be placed in the care of the housemother.
  - d. Each student must supply her own soap and soap powder; and each student is expected to have her own laundry bag.

C. ILLNESSES OR ACCIDENTS

1. All illnesses or accidents (whether or not an injury is involved) must be reported to the housemother at once.
2. If a resident student appears to require the services of a physician, the housemother will call the College infirmary, which is open 24 hours a day. The number is DE2-5200, Ext. 440. \*\*
3. Only physicians from the College-approved list (available at the infirmary) should be consulted by a student. Resident students, however, are welcome to use the facilities of the College infirmary. It is located in Oushing Hall.
4. Absence from school must be reported to the housemother; and it must also be reported at once to the Office of the Assistant Dean of the school in which the student is enrolled.

\*\*\* After 11:00 p.m. call DE2-5122, Ext. 440. NoVnd call the regular College number after 11:00 p.m.

KATHERINE B. ROCHE  
B.S. Nursing

MARY ANN ROE  
B.S. Nursing



CATHERINE SCANLA  
B.S. Nursing



CAROL A. SOARES  
B.S. Nursing



ANN LOGAN  
B.S. Nursing



CAROL E. LOMBARDI  
B.S. Nursing



CLAIRE D. M.  
B.S. Nursing

and accurate information about the time of departure, destination, and name of escort or companion." When saying goodnight to an escort, residents were not to "remain parked in front of the residence." From Sunday to Thursday, curfew was 10:00 p.m., and lights were required to be off at 11:00 p.m. Curfew was extended to midnight on Fridays and

1:00 a.m. on Saturdays for upperclassmen and second-semester freshmen. Special permissions were extended for proms, the military ball, dinner dances, and athletic events. The University purchased Greycliff in 1969 and remodeled it four years later. In 2011, the *Heights* rated the coed dormitory a 9.5 out of a possible 10.

Note: Boston College Magazine is indebted to Martha "Muffie" Martin '66, P'96, for her recent gift of the original Greycliff regulations to the Boston College Archives. Readers who have unique items for potential inclusion in the University Archives should contact the Burns Library at [burnsref@bc.edu](mailto:burnsref@bc.edu) or 617-552-3282.

# Intelligent

## The case

BY NATHAN HATCH

**W**E LIVE IN A CURIOUS AGE. As the world grows at once more radically secular and more radically religious, American culture, too, seems to be dividing along deep secular/religious fault lines. Paradoxically, the institutions of higher learning that seem to be the most comfortable in this shaky terrain are those rooted in Catholic and Jesuit traditions.

Jesuits are known for their commitment to the life of the mind. From the days of the Society's founding, in the 16th century, the Jesuits have believed in the redemptive power of education, and have built centers of learning wherever they have gone. Their impulse has been to engage the world with serious thought and reflection.

Faithful to these habits, American Catholic and Jesuit schools have carefully staked out a middle ground where religious traditions can encounter modern ideas in a climate of academic freedom. The key to advancing this middle way has been a partnership between clerical and lay leadership (a partnership that seems far more fruitful in higher education than in other sectors of the Roman Catholic Church). This collaboration has unleashed the energy, resources, and expertise of American lay Catholics upon a wide range of colleges and universities. The influence of these lay Catholics has propelled many institutions to the front ranks

of the academy, bolstering endowments, facilities, faculty support, and financial aid. Catholics and non-Catholics alike are attracted to these academic communities, where religion is taken seriously and practiced intelligently.

Protestant higher education in America has had a much harder time finding anything close to this middle ground. In the 20th century, Protestant higher education became largely a two-party system comprising entirely secular and entirely religious institutions. Schools that once easily inhabited both realms lost their religious identity, with some exceptions: among universities housing divinity schools, for example. Counterpoised to these secular institutions are the hundred or so evangelical colleges, which require all faculty to espouse a statement of faith. These colleges continue a vital tradition and do a superb job of nurturing students, but none of them has a base that is broad enough financially or theologically to support building a university of scale.



# life

## for religion in liberal education

The claiming of the middle ground by Catholic and Jesuit institutions has been criticized, from both conservative and secular perspectives. Conservatives, some within the Church, opine that the mission concedes far too much and has sold the Catholic birthright for the pottage of academic prestige. Secularists charge that even the middle ground is parochial and that academic freedom is constrained—sometimes resurrecting George Bernard Shaw’s canard that a Catholic university is a contradiction in terms.

I would counter these complaints with the argument that Catholic and Jesuit institutions serve as crossroads in the academy—places that Alan Wolfe, the director of the Boisi Center for Religion and American Public Life at Boston College, has said can be “the salvation of pluralism on American campuses.” In these institutions, diverse faculty members can confront a student with different ways of thinking, some of them grounded in religious traditions. Here debate can avoid two extremes: the religious homogeneity of the evangelical colleges and the relativism of the modern, secular university.

TO PRESERVE THIS FRAGILE BALANCE, CATHOLIC AND Jesuit institutions face three challenges. The first is the tenuous status in America today of a liberal arts education.

W.E.B. Du Bois noted that “the true college will ever have one goal—not to earn meat, but to know the end and aim of that life which meat nourishes.” Education in America began as an ideal—to nurture the intellect and character of the next generation, to call young people to lives of reflection and virtue, and to develop leaders of integrity. The Jesuit *ratio studiorum* (plan of studies), as it evolved, has much the same premise, and is grounded in the liberal arts, in classical ways of knowing, and in theology, philosophy, and literature.

Today, such values seem almost quaint amid the constrained economy in which we live, with its drumbeat of economic utility. The most pressing question seems to be how much a college costs in relation to what a college graduate can command in salary. This theme resonates not just from nervous parents, but also from congressional committees, from the U.S. Department of Education, and from powerful influences such as the Gates and Lumina foundations.

The task, then, for liberal arts universities generally and for schools with a religious heritage in particular is to defend the vital importance of a liberal arts education. We must not underestimate the danger that humanistic inquiry will wither into irrelevancy. The novelist Michael Malone, writ-

ing last fall in the *Wall Street Journal*, put it this way: For the humanities

to imagine that they have anything approaching the significance or influence of the sciences smacks of a kind of sad, last-ditch desperation. Science merely nods and says, "I see your Jane Austen monographs and deconstruction of *The Tempest*, and I raise you stem research and the iPhone," and then pockets all the chips on the table.

The higher purposes of college warrant protection, despite our economic woes. A good reminder of that is C.S. Lewis's address during World War II, "Learning in War-Time," in which he said:

Human life has always been lived on the edge of a precipice. Human culture has had to exist under the shadow of something infinitely more important than itself. If men had postponed the search for knowledge and beauty until they were secure, that search would never have begun.

Another challenge that the liberal arts everywhere face is the almost magical connection to the world that students experience today, and the increasingly uphill battle to help them learn to be reflective and deliberative. The mystique of digital connection keeps us in a constant state of anticipation and interruption. When a beep goes off, our first obligation is to respond. William Powers has written an interesting book on this subject: *Hamlet's BlackBerry: A Practical Philosophy for Building a Good Life in the Digital Age* (2010). There he warns that a digital consciousness is the enemy of depth, keeping us constantly distracted.

More than any other sort of college or university, religious institutions know the value and the practice of deliberation, concentration, meditation, and solitude. The question with regard to the coming generation is how to create environments for students that make such experiences possible and attractive in the midst of electronic attachments. Given the Jesuit tradition of being contemplative in action, Boston College and her sisters might help revive the virtue of reflection.

The third and biggest challenge that schools with a religious heritage face involves the very structure of the modern academy and the expectations of contemporary faculty. Are we able to provide a curriculum and develop a faculty that address larger questions of meaning and purpose, and that keep alive theological and spiritual frameworks as ways of understanding the world?

Sadly, even in the liberal arts the big questions about the meaning of life and the forging of character are increasingly ignored. Indeed, whether these questions should be asked anywhere in the university provokes healthy debate. Some scholars—the literary theorist Stanley Fish, for example—have argued that universities have no business trying to make people good ("Aim Low" is the title of a Fish article

published by a higher education magazine.) Leave the spiritual task to churches, synagogues, and mosques, they say.

Many other scholars note ruefully the seeming inability of higher education to answer the question, what is living for? In his 2007 book *Education's End: Why Our Colleges and Universities Have Given Up on the Meaning of Life*, Anthony Kronman, who teaches law at Yale University, says that he has watched the question of life's meaning lose its status as a subject of organized academic instruction. Harry Lewis, the former dean of Harvard College, has written a similar cry of the heart: *Excellence Without a Soul: How a Great University Forgot Education* (2006). The excellence of the modern university, he argues, is hollow, because the university has forgotten Emerson's conclusion that the honing of the mind is aimless without the development of character.

The Teagle Foundation, which has as its focus promoting liberal higher education and was led until recently by the classicist Robert Connor, has been engaging colleges and faculty to pose for students the big questions of meaning and value. Through this initiative and also by analyzing the results of surveys conducted by the University of California, Los Angeles, the foundation has found that students are hungry to address such questions but find fewer and fewer faculty members willing to accompany them.

Connor has spoken and written about these diverging expectations and is clear about the reasons for them. Faculty are hired and promoted for their disciplinary knowledge and understandably resist suggestions that they should be involved in students' moral development. In fact, many see such involvement as dangerous to their professional identities and reputations, particularly because so much talk about morality has come from the far right.

There is an incongruity here. Students come to college seeking more: among other things, a framework to discover meaning and purpose. At the same time, according to recent research, most students enter college already inclined to see moral conviction as the domain of personal preference. Christian Smith, a sociologist at the University of Notre Dame, has been leading a major study of the religious and spiritual lives of teenagers and young adults. He concludes in his book *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (2009) that the dominant belief today is that people should decide for themselves.

The absolute authority, Smith and his research team are finding, is the sovereign self. Individuals are autonomous agents who have to deal with one another, but do so as self-directing choosers. The words duty, responsibility, and obligation feel vaguely coercive or puritanical. As one young adult told the researchers, "Morality is how I feel, too."

How do we get beyond this deep gulf—what Dennis O'Brien (former president of Bucknell University and the University of Rochester) has called "the disappearing moral

# In the 20th century, Protestant higher education became largely a two-party system comprising entirely secular and entirely religious institutions.

curriculum"? How do we begin to address the reality behind the stark assessment of the journalist David Brooks that, "on the whole, college students are articulate on every subject save morality"?

Those are hard questions. However, the Catholic and Jesuit institutions of higher learning, from their position in the middle ground of secular and religious inquiry, are perhaps uniquely able to answer them. They are poised to solve the problem of the disappearing moral curriculum by giving students something to believe in. To that end, their campuses are honeycombed with discussions, retreats, and activities that challenge students to renew their faith, to engage in solving social problems, and to consider professions for reasons other than self-interest.

OCCUPYING THE MIDDLE GROUND REQUIRES REAL diversity. There is no mantra more prevalent today in academic institutions than "diversity and inclusion." But unfortunately, most American campuses tend to be blandly progressive and are less welcoming than one would hope of voices that are out of the mainstream.

Some of the sharpest divisions in our society involve issues in which American Catholics have a big stake: the rights of women and the rights of the unborn, the nature of marriage, the priority of free enterprise and of individual rights, and the priority of solidarity and the common good. Policies on immigration, on primary and secondary education, on poverty, on religious freedom around the world, and on foreign aid: Catholic and Jesuit campuses should pulsate with points of view and strong arguments on these subjects—including the diverse arguments flowing out of the Catholic tradition.

Students should be exposed to Dorothy Day, who cofounded the Catholic Worker Movement, and the conservative Catholic legal scholars Mary Ann Glendon and Robert George. If they are reading the work of liberal commentators like Gustavo Gutiérrez and E. J. Dionne, they should also be reading the work of conservative ones like Alasdair MacIntyre and Ross Douthat. Catholic and Jesuit institutions call students to be leavening in a divided world. To succeed in that mission, they must teach students to be comfortable with conflict and alert to the wisdom in opposing views.

Studies of the current generation of students, the so-called Y Generation, conclude that volunteer rates are soaring, but that students are unlikely to stay connected to a cause for long. They flutter from one interest to another. Their level of mistrust of institutions, political and religious, is unprecedented, and their civic engagement is perilously low. Fewer than 20 percent of students today say they have a personal stake in the major national issues of our country. For the most part, they come to college to find a good job.

So today we must serve students in two ways. We must argue for learning for its own sake, and we must help students think about and negotiate paths to professional leadership. Popular culture today exalts few heroes for young people to emulate. Many television shows, for instance, focus on dark and dysfunctional figures—*Breaking Bad*, *The Tudors*, *The Borgias*, *Weeds*, *Dexter*, and *Boardwalk Empire* all follow in the tradition of Tony Soprano, week after week beckoning audiences to root for the flawed leader. Universities (certainly, Catholic and Jesuit universities) need to provide counterexamples to these narratives. In a world that is cynical about political leadership, we need to show models of lively and persuasive civic engagement. In a world that is cynical about the Church and its leadership, we need to show patterns of worship and service that are win-some and life-giving. In a world that preaches that the self is the center of life, we need to show compelling examples that the purpose of life is not to find yourself but to lose yourself: in education, in health reform, in third world development, in building businesses and professions that are genuinely for the common good, and in a myriad of other ways that a creative campus can devise. ■

Nathan Hatch is the president of Wake Forest University and a former provost of the University of Notre Dame. On November 8, 2012, in the Heights Room, he delivered the keynote address at a conference on "Religion and the Liberal Aims of Higher Education" marking the Sesquicentennial of Boston College. His talk set the tone for discussions that followed among journalists, academics, and the visiting presidents of three colleges and universities besides this one: Notre Dame, Bryn Mawr, and Wheaton (Illinois). A historian, Hatch is the author of *The Democratization of American Christianity* (1989).



The conference on "Religion and the Liberal Aims of Higher Education" may be viewed via Full Story at [www.bc.edu/bcm](http://www.bc.edu/bcm).

# Sideman

## *Lessons from Dizz*

By Carlo Rotella



ON THE WALL BY MY DESK I have mounted a photograph of a confrontation that took place on the sidewalk outside the Checkerboard Lounge, at 43rd and Vincennes on the South Side of Chicago, in 1982. In the picture, the great bluesman Buddy Guy, who owned the Checkerboard back then, faces off against a young man in a hat who has his back to the camera. The young man, ejected from the club after some kind of beef, had stormed off to his car and returned wearing a jacket, with one hand

jammed menacingly into one of its pockets. Guy and a crew of his supporters are lined up shoulder to shoulder to bar the way to the door, each privately calculating the odds that the young man really has a gun and would use it. Backing up the boss, from left to right, are Anthony, Guy's aide-de-camp and security man; L. C. Thurman, who managed the club; and Aretta, who tended bar and waited tables. Standing with them, although he seems more observer or bystander than participant, is Lefty Dizz, a bluesman from Osceola,



Arkansas, who hung out at the Checkerboard and hosted its Blue Monday jam for years.

Unlike the others, who strike appropriately forbidding poses—Anthony with drink in hand, Thurman with cigarette balefully pasted in mug, Aretta with hands on hips in iconic disapproval, Guy front and center with his whole being concentrated in the hands-down, shoulder-forward, head-cocked ready position that indicates a willingness to go all the way—Dizz seems bemused, even distracted. He's the

only one not fixing the troublemaker with a grim stare, and he's holding something soft and bulky in front of him with both hands, probably a balled-up towel, presenting it with palms inward, like an offering or talisman. The others' body English says, "Mess with me and you'll regret it." Dizz's says, "Life is complex and filled with contingency; this would be a good time to step within for a taste of Old Grand-Dad."

Guy (striped shirt) and company outside the Checkerboard, 1982.

I like to look at this picture, to which attaches a fugitive whiff of the South Side tavern bouquet of my youth: menthol cigarettes, Old Style beer, and hair treatments made by the Johnson Products Company. And there's the pleasure of seeing familiar faces, people with whom I exchanged friendly words on nights out in my teens, which means it's going on 30 years since I used to see them all a couple of times a week. But I also keep the picture around as a reminder to take second and third looks, to revisit scenes and characters and stories that I think I know well.

**O**N THAT SUMMER NIGHT in 1982, Marc PoKempner, a longtime photographer of the Chicago blues scene, happened to pull up to the curb outside the Checkerboard on his motorcycle just in time to shoot a sequence of pictures of the confrontation. I used a different shot from his sequence in a book called *Good with Their Hands*, published a decade ago. That one was taken from an angle farther around behind the young troublemaker, so that he almost entirely obscures Dizz. Guy has stepped more prominently forward in that one, Aretta's not in it, and Thurman (who later wrested control of the Checkerboard from Guy) looks off to the side, all of which has the effect of making Guy seem isolated as he attends to yet another problem that an *egregio virtuoso* should be able to leave to his underlings. I put it in the book to evocatively illustrate Guy's account of how difficult it was to run a club on the South Side in the 1970s and 1980s.

The version with Lefty Dizz may not be a better picture in the conventional sense—yes, the poses are more dramatic, but the troublemaker's free hand is blurred, and Dizz, too, is not quite in focus—but it has an added valence that matters. Guy was the marquee name, the guitar hero whose ownership of the Checkerboard gave it a reputation as the capital of Chicago blues and attracted fellow greats like Muddy Waters and Otis Rush, insiders' favorites like Fenton Robinson and Magic Slim, and rock stars like the Rolling Stones and Stevie Ray Vaughan, who dropped by the Checkerboard after playing sold-out arena gigs. Dizz, the only person I've ever met who bore a close resemblance to the Cat in the Hat, was by comparison a minor figure, a local character known for a couple of novelty songs—"I'm sitting here drinking my eggnog, but there's nobody to drink with me / It's the 25th of December, and I'm sad as a man can be"—and a gift for orchestrating a good time. He had a droll showbiz manner, and he was a distinctive,

*I liked to ask technical questions: "How do you make a song yours?"*

*He liked to drop aphoristic advice on whippersnappers:*

*"Don't be all in a rush to play fast and blow everybody away . . . you'll hear that note in that song that nobody else has heard."*

if limited, guitar player. He did a great deal of one-handed playing, part of a large repertoire of onstage gimmickry, but he wasn't all tricks; he had a serviceable blues voice, and he had learned a thing or two about propulsive grooves from the blues-party juggernaut Hound Dog Taylor. Thanks to the quality of local talent and in great part to Dizz, an ideal emcee, the Checkerboard's Monday night jam was a cut above all others. It usually started out in desultory fashion but built in intensity as musicians, patrons, smoke, inebriation, and sound accrued in the narrow, low-ceilinged room until some magical fission point was attained. On Tuesdays, still lost in the previous night's music, I'd go around in a daze at school—more of a daze than usual, that is.

Dizz, whose given name was Walter Williams, was the most approachable of the Checkerboard's notables. A generous fellow and a natural-born enthusiast, he showed a particular affection for the kids from my high school who hung out there. Dizz had studied economics at Southern Illinois University, but he enjoyed playing the down-home blues sage as much as we enjoyed playing at being barflies and connoisseurs. Each indulged the other. I liked to ask technical questions: "How do you make a song yours when



other players already made it famous?" He liked to drop aphoristic advice on whippersnappers: "Take your time and listen. Don't be all in a rush to play fast and blow everybody away. Take your time, and you'll hear that note in that song that nobody else has heard." He played an annual gig at my school, staying up all night with his band, the Shock Treatment, to make the early-morning assembly in the gym, where, bleary-eyed in his third-best suit, he performed a short set of his old reliables: "Baby, Please Don't Go," "The Things I Used to Do," "Never Make My Move Too Soon," "Bad Avenue," "Somebody Stole My Christmas."

When I showed up at the Checkerboard with my friends (a 13-year-old with cash in hand had no trouble getting in and buying a drink), he'd purse his lips and give us a mock-serious nod from the stage, and between sets he'd stop by to shoot the breeze. In good weather, we held our between-set colloquies outside the club on the sidewalk, standing around with our drinks in the desolation of 43rd Street, a once-thriving business strip that had fallen upon hard times. A mile to the west, the dark towers of the Robert Taylor Homes marched off along the expressway. They're gone now, taken down by Daley the Second, but when I was a kid the projects seemed like an immemorial feature of the landscape. I suppose the glaciers seemed permanent as well, when the Laurentide ice sheet covered the upper Midwest.

Dizz is gone too; he died of cancer in 1993. When I look up from whatever I'm writing and gaze for a while at the picture on my wall, he comes back to me.

**T**HERE'S A LESSON I think I've learned about creativity: It begins to have import, to take signifying form, to the extent that it is constrained by the conditions in which it's brought to bear. In my early twenties I tried repeatedly to sit down and write, on my own, in a vacuum, and nothing came out. After a while I figured out that I needed less freedom and more useful constraint: training in the craft, a clearly defined job to do, editors. Magazine editors, in particular, have given me what I need. They have offered assignments, set deadlines, worked over my prose, paid me for my words, and sent me to places and events worth writing about: to Las Vegas and New Orleans, to WrestleMania in Orlando and a fencing academy in suburban Atlanta, to jazz fantasy camp and the Harvard-Yale football game, to polka joints and casinos.

If writing for magazines has given me the structure I

seem to need, the equivalent of a gig as emcee of the Monday night jam, it has also given me opportunities to explore longstanding interests. The subjects to which I tend to return offer a pretty fair notion of what I liked when I was 13, or at least of enthusiasms that have lasted: for the blues and other music; for the fights and other sorts of embodied knowledge; for the mechanics and virtues of working at any craft; for city life.

There's a certain kind of child of the middle class who is attracted to both the street and the library, and who fashions a life out of exploring the relationships between them. Such people form a tribe, and among its members are writers whose work has made the deepest impression on me—Émile Zola, A. J. Liebling, and Jack Vance, to name three. I was 12 or 13 when I began to recognize in myself the twinned attraction to library and street, and to search—vaguely, at first, but with greater purpose as the years went by—for vessels in which to pour that joined interest and give it form as a calling.

It was at that age, too, that I began to realize how libraries and schools were *like* gyms and blues clubs, all of them institutions where specialized knowledge is ordered and passed along, where one can begin to see how people get good at something. Every library is an incarnation of the Library of All Time and Space. Every school, from kindergarten to research university, is a branch office of a single world-spanning enterprise: Big School. Every bar, whether it offers live music or not, is a touchingly imperfect copy of the One True Bar. The Mystical Body of Boxing Gyms is manifest in a strip-mall storefront with a duct-taped heavy bag hanging in the corner or in a converted industrial loft just big enough for a sparring ring. In my early teens I began to see such permutative places as my habitat, structural elements of the world I wanted to live in, and to realize that the lessons on offer in them were the lessons I wanted to learn.

As an essayist and reporter I tend to be most comfortable at ringside, on the close margin, inside the scene but ceding center stage to headliners like Guy and the troublemaker in the hat. And yet I recognize that inevitably there's a kind of self-portrait between the lines in the kind of work I do. The figure somewhere between observer and participant whose presence is implicit even when obscured, the figure emerging into view in the second-look Lefty Dizz version of experience that nonfiction writing pursues, is me. ■

Carlo Rotella is a professor of English and American Studies at Boston College. He writes regularly for the *New York Times Magazine*, the *Boston Globe*, and the *Washington Post Magazine*. His essay is drawn from the introduction to his most recent book, *Playing in Time: Essays, Profiles, and Other True Stories* (© 2012 by Carlo Rotella), with permission of the University of Chicago Press. The book may be ordered at a discount from the Boston College Bookstore via [www.bc.edu/bcm](http://www.bc.edu/bcm).

# C21 Notes

## QUOTABLE

"Catholic women have always been the backbone of the Church . . . more orthodox, more practicing, more likely to bring up their children in the practice of their faith. . . . But now women 17 to 50, for the first time, are less orthodox in their beliefs, more alienated from religion, and less likely to practice their faith than men their own age."

—David B. Couturier, OFM Cap., research analyst with the Franciscan Action Network, in a lecture entitled "New Evangelization for Today's Parish," delivered November 2, 2012, at the School of Theology and Ministry and co-sponsored by the Church in the 21st Century Center. The complete talk may be viewed via Full Story at [www.bc.edu/bcm](http://www.bc.edu/bcm).

## Vox populi

By Sam Sawyer, SJ

Faith websites worth visiting

IN 2012, THE BISHOPS OF THE United States commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to study how Catholics use "new media," including the Web, blogs, Twitter, and Facebook. The CARA findings suggest that American Catholics are not rushing to the Web as a means of exploring their faith. Slightly more than half of the Catholics surveyed (ages 18 and up) said they were unaware of a significant Catholic presence online; only one in 20 reported reading or following a Catholic blog.

And yet an impressive number of efforts are underway to produce Catholic websites of quality, authenticity, and freshness. These sites—some of them less than five years old, others the outgrowths of institutions of long standing—contribute articulate voices to a discourse on contem-

porary American (and world) Catholicism, offering a window into the life and perhaps the future of the Church. As a young Catholic growing up in the Internet age, as a graduate student in theology, and as a cofounder of a new website ([thejesuitpost.org](http://thejesuitpost.org)), I offer this guide to a variety of sites I've found interesting, though I make no claim to a full accounting.

Busted Halo ([bustedhalo.com](http://bustedhalo.com)) is an online magazine—and if it were in print would be glossy. It is sponsored by the Paulist Fathers, and its creators describe it as being "based in wisdom from the Catholic tradition" and intended for spiritual seekers "whose journey has little to do with traditional religious institutions." The site offers one-stop shopping for young adults interested in "the spiritual dimension" of life; from the homepage, visitors can select themes from among tabs that



Stained-glass window (detail), Hong Kong.

include “sex & relationships,” “entertainment & lifestyle,” and “politics & culture.” A recent post by staff member Joe Williams, a former Peace Corps volunteer and corporate events worker, considers the latest Oscar-nominated films: “What spirituality have you found in the cinema this year? What moral questions have arisen for you while at the movies? And who do you think deserves to win?”

Busted Halo was founded in 2000 by Brett Hoover, CSP, and Mike Hayes, a campus minister serving the University of Buffalo. The site’s philosophy might be summarized by the words of a staffer who said in a recent Sirius radio broadcast, “We have busted halos because nobody’s perfect, but we’re all on a journey toward God.” With its densely packed front page and audio-visual content, the site resembles a Catholic, young-adult-focused

Slate, if you can imagine Slate attempting to engage in online catechesis.

There’s an old joke that not even God knows how many kinds of Franciscans there are; I doubt he’s keeping track of the number of Catholic blogs either. A ready-made sampler—running the spectrum of opinion within the Church, though with a slightly conservative tilt—can be found at the Patheos Catholic channel ([patheos.com/Catholic](http://patheos.com/Catholic)). Launched in 2008 by a former software executive, Patheos attempts to be *the* place on the Web for conversation, information, and inspiration of a religious and spiritual nature—a feistier Beliefnet.com—hosting “channels” for atheism, paganism, and faiths in between. The Catholic channel contains more than 30 blogs, by priests, professors, and freelance writers, spanning subjects from politics to motherhood. A recent visit turned

up new posts at regular blogs such as K-Lo @ Large (by Kathryn Jean Lopez, editor-at-large of *National Review* online—the topic was “How Do We Live Authentic Faith?”); the Deacon’s Bench (by Deacon Greg Kandra, a long-time CBS News producer, who wrote “Crime wave hits New York churches”); and Bad Catholic by Marc Barnes, who is barely of age to vote and is too young to drink and whose posts include “Why Are Catholics Still Whining about the HHS [contraceptive insurance] Mandate?” and “Why Science Doesn’t Disprove Religious Experience.”

Most of the blogs at Patheos are well written and frequently updated. One of the more interesting is Leah Libresco’s *Unequally Yoked*. The 20-something Libresco moved over from Patheos’s atheist channel in June 2012 when she began her conversion to Catholicism. A virtue of

the channel approach at Patheos is that the bloggers are often in conversation with one another on the issues of the day, and many, such as Libresco (whose blog is subtitled “a geeky convert picks fights in good faith”), are also engaged with bloggers far outside their respective spheres (Libresco attended a “rationality camp” last year and keeps up with the back-and-forth among the atheist blogs as well).

Some Catholic websites operate from a more deliberately theological and academic perspective: Three good examples, all group blogs, are Women in Theology ([womenintheology.org](http://womenintheology.org)), Daily Theology ([dailytheology.wordpress.com](http://dailytheology.wordpress.com)), and Vox Nova ([vox-nova.com](http://vox-nova.com))—again spanning a range of opinion. Predominately but not

students and faculty contribute to all three of these sites.

Almost all of the traditional Catholic media outlets have strong web presences now, fertile sites loaded with audio and video material and individual and group blogs. Among them are *America's In All Things*, *Commonweal's* dotCommonweal, and *First Things' On the Square* and *First Thoughts*. These sites have also spun off bloggers who can be followed independent of any particular publication. Whispers in the Loggia ([whispersintheloggia.blogspot.com](http://whispersintheloggia.blogspot.com)) is the work of Philadelphia native Rocco Palmo, a former correspondent for the London-based Catholic weekly *The Tablet* and a member of the Pastoral Council of the Archdiocese

issues from a musical perspective, as with her pre-Christmas series of posts on the “O Antiphons” (which comprise the verses of “O Come, O Come, Emmanuel”).

The Twitter feed (@JamesMartinSJ) and Facebook page ([facebook.com/FrJamesMartin](http://facebook.com/FrJamesMartin)) of James Martin, SJ, M.Div. '98, Th.M. '99, best known as the author of the 2010 *Jesuit Guide to (Almost) Everything* and as the chaplain to Comedy Central's *Colbert Report*, are in a class by themselves. In addition to linking to pieces elsewhere on the Web and hosting a conversation among social media users, Martin summarizes the daily Gospel within Twitter's 140-character limit—on January 11, for example, “Gospel: Even Jesus needed quiet time with the Father in prayer. If you think you're too busy to pray, think again.”

The effort I am involved in is the Jesuit Post ([thejesuitpost.org](http://thejesuitpost.org)), which sits somewhere between a group blog, a web magazine, and a platform for ministry in new media. Founded in January 2012, the site is the undertaking of Jesuits-in-formation from across the country. We try to point out evidence that God is at work—if often unnoticed—in secular events and cultural matters, be it the U.S. immigration policy debate or the continuing fascination with superheroes. Last fall, for example, I covered the conversation about faith and humor between Cardinal Timothy Dolan and comedian Stephen Colbert at Fordham University, and earlier in the year, Michael Rozier, SJ, a Boston College M.Div. student, wrote about the contraception mandate in the Affordable Care Act from his perspective as both a seminarian and a public health professional.

Most of the websites and blogs mentioned above include a “blogroll,” listing blogs that the authors themselves read, thereby creating a nearly endless tour of what the Web has to offer on religion and spirituality. At the Jesuit Post, we have a section (“All Things Linked”) in which contributors detail what they've found on the Web worth reading. Get a good cup of coffee and make sure you have a couple of hours free before diving in. ■

Sam Sawyer, SJ, '00 is a second-year M.Div. student in preparation for ordination at the School of Theology and Ministry.

## From the homepage, browsers can select themes that include 'sex & relationships,' 'entertainment & lifestyle,' and 'politics & culture.'

exclusively Catholic, the graduate students who contribute to Women in Theology have posted recently about the latest volume of Pope Benedict's lengthy study *Jesus of Nazareth*, theologian Karl Rahner's views on the Assumption of Mary, and the immorality of unmanned drones. Daily Theology, in addition to its regular attempts to connect academic theology with contemporary culture, occasionally asks its cast of contributors (mostly theology professors and graduate students) to blog on a single topic, resulting in what the site calls a “Theological Shark Week”—inspired by the Discovery Channel's annual televised week-long festival of shark videos. The “Why I Am (Still) Catholic” week is well worth reading. Vox Nova examines the intersection of theology, culture, and politics, exploring such themes as the practice of Christianity in a consumer culture and “how the church can better carry out its mission in the world.” Its bloggers are a truly mixed lot, ranging from a mathematics professor in Connecticut and a theology doctoral student in Toronto to “a radical Catholic mom” in Alaska and a former federal official in Washington, D.C. In the interest of full disclosure, it should be noted that Boston College graduate

of Philadelphia. Started in 2004, Palmo's blog has become the go-to site for coverage of the Catholic hierarchy; it is reliably early with news of appointments of bishops and cardinals and the latest statements from the Pope (or as Palmo calls him, “B16”). Last year, Whispers in the Loggia averaged 500,000 unique visitors a month. For all the reportorial vigor, it is an idiosyncratic site, dotted with personal asides from Palmo and reflections on the liturgical calendar. Lengthy excerpts from sermons and other transcriptions lend it a C-Span tone at times.

Other individual, unaffiliated blogs deserving of a visit include Dating God ([datinggod.org](http://datinggod.org)), by Daniel P. Horan, OFM, who writes about building a relationship with God “in the everyday and ordinary experiences of the 21st century world,” through the lens of Franciscan spirituality. Recent posts include “The Church as (Un)equal Society” and a brief, rounded rumination on service to others as the model of “true Christian discipleship.” The blog Felice Mi Fa ([felicemifa.wordpress.com](http://felicemifa.wordpress.com)), by Margaret Felice '02, MAPM '12, runs under the tagline “religion teacher by day, opera singer by night.” Felice frequently looks at spiritual

# End Notes

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From the McMullen Museum

Standing nearly six feet tall and extending to 12 feet, this early 17th-century folding screen (detail below) was painted in ink, gold, and gold leaf by Kano Naizen (1570–1616). It is one of 70 works on display—including six more screens, furniture, ceramics, and military equipment—in the exhibition *Portugal, Jesuits, and Japan: Spiritual Beliefs and Earthly Goods* at the McMullen Museum, February 16–June 2. The show chronicles the influence of European merchants and missionaries (known as *nanban-jin*, or "southern barbarians") on 16th- and 17th-century Japan. In the scene below, Portuguese gentlemen (at left, in pantaloons) greet black-garbed Jesuits in a Japanese port. The Portuguese first visited Japan in 1543. The Jesuit missionary Francis Xavier arrived in 1549.



# THE QUEEN'S SOLUTION

By Paul Thomas Murphy

*After eight attempts on her life, Victoria had enough of "innocent by reason of insanity"*

ON THE AFTERNOON OF MARCH 2, 1882, A SLOUCHING, miserable-looking man shuffled down the platform of the Great Western Railway Station at Windsor, some 23 miles west of London. He paused furtively in a doorway and then slipped through, out of the cold and into the little paradise of the station's first-class waiting room. Grime and weariness made Roderick Maclean appear older than his 28 years. His chin was black with stubble. He wore shabby shoes, a shabby bowler, and a shabbier overcoat.

Inside the waiting room it was quiet, but Maclean could hear a growing commotion outside; the 4:50 train was loading and about to leave the station. The stationmaster, John George Smythe, glanced into the waiting room, and caught sight of Maclean: "Did you know this is a first-class waiting room—not the place for you? What are you doing here?"

"I am waiting for a train."

"What train?"

"The next train from London; what time does it arrive?"

"Five-five [5:05]; you had better go into the other room and not here."

Roderick Maclean walked back onto the cold platform and out of the station, skirting a small, sumptuous waiting room reserved exclusively for Alexandrina Victoria, Britain's queen. The queen's train was due in from London at 5:25; Victoria would disembark and walk through her little waiting room to the front of the station, where a closed carriage awaited. Maclean turned left, stopping within a few feet of the road across which Victoria's carriage would pass. In his pocket was a pistol.

VICTORIA WAS 62. SHE WAS MORE VITAL AND HEALTHY than she had been at 52 or even 42, during the dark decade after the death of her husband, Albert, when she continually pleaded broken health to avoid appearing in public. She had regained her zest for life and had taken up her duties with renewed energy. "What nerve! What muscle!" Prime Minister Benjamin Disraeli said of her in 1880. She had ruled for 45 years, and was the only monarch most of her subjects could remember having. With time, fertility, and royal precedence, she had become the grandmother of Europe, her children married into the royal houses of Russia, Denmark, and Germany, and her many grandchildren beginning to marry, carrying her and Albert's bloodline across the continent.

Even her appearance was monumental. With age, her defining characteristic—a diminutive stature—had been trumped by another: stoutness. In public appearances and portraits, she presented a vision of solidity and calmness, the central, placid, and unshakable face of Empire.

And now, in 1882, that horrible Mr. Gladstone was her prime minister. William Gladstone, as far as she was concerned, had

embraced a democratic radicalism that she was certain would bring ruin upon her nation. He spoke to her, she said, as if she were "a public meeting." She kept him, he noted, at "arm's length." The queen's unease with her government heightened a general insecurity she felt as the decade advanced. Life in the 1880s, it seemed, was becoming difficult for rulers. Not one, but two dramatic assassinations had occurred the year before.

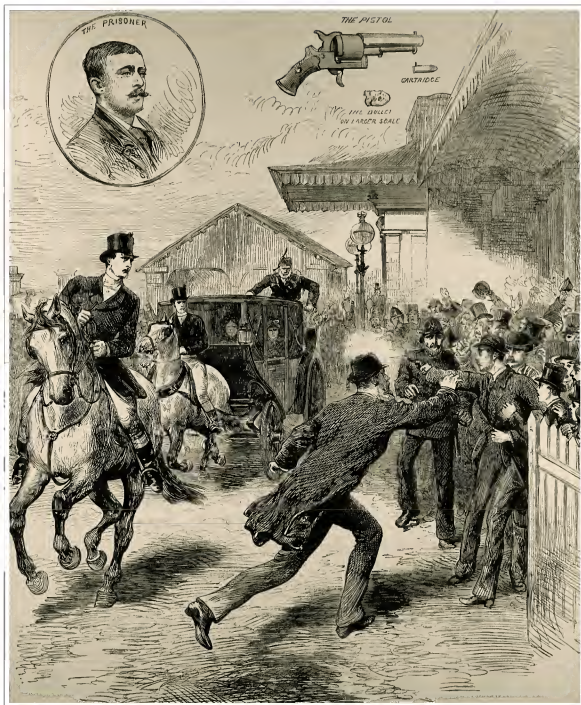
Alexander II, emperor of the Russians—and her son Alfred's father-in-law—was the first to die, the victim in March 1881 of a dynamiting in Saint Petersburg by nihilists who called themselves the People's Will. "Feel quite shaken and stunned by this awful news," Victoria wrote in her journal on the day he died. Soon afterward—and mindful perhaps that, the previous January, a Fenian bomb had resulted in a death near an army barracks in Manchester—she sent her private secretary, Henry Ponsonby, to the Home Office to discuss increased security for Buckingham Palace.

The second victim of assassination in 1881 could hardly have been further removed from Russia's Alexander. On July 2, 1881, in Washington, D.C., President James Garfield was shot twice by Charles Guiteau, a failed lawyer, preacher, newspaper editor, insurance salesman, and federal office seeker. The first bullet grazed the president's arm. The second plunged into his back, shattering a rib and lodging below his pancreas. The wound was serious, but not fatal. The 15 or so doctors who examined him, however, ensured that he would die, as they searched in vain for the bullet over the next few days by plunging their unwashed fingers into the wound. Victoria sent at least six messages of concern during Garfield's long decline. Immediately upon his death on September 19, she ordered her court into a week's mourning—an unprecedented token of respect for an American president.

AT WINDSOR STATION, THE ROYAL TRAIN SLID TO A HALT. From the saloon car behind the queen's own, Victoria's private secretary, two equerries, a lady-in-waiting, and her maids of honor emerged to take up positions in a miniature royal procession. Ponsonby offered the queen his arm. The stationmaster had put out a red carpet, roped off from the public, leading from the train to the queen's waiting room. Beyond the waiting room, three royal carriages stood ready. After a respectable few minutes' wait, the royal party, which also included the queen's daughter Beatrice, emerged from the train and made their way through a cheering crowd. When the party had entered the waiting room, the crowd hastened to reassemble on the street side to cheer the queen out of the station. To give them time, the queen waited another respectable minute before leaving the waiting room.

The science of security was not far advanced. When Victoria emerged from the station, every officer in the yard stopped survey-





Assassination attempt number eight, Maclean's gunshot, as rendered in the *Illustrated London News*, March 11, 1882.

ing the crowd to look at her. The queen's carriage set off, to the cheers of the crowd—the shouts of Eton College boys, Victoria later wrote, drowning out the rest. Seated with her mother, Princess Beatrice could see the boys from her side of the carriage, and past them, about 40 feet away, an unkempt-looking man. He stepped forward, leveled a revolver in the carriage's direction, and fired.

Victoria heard the sharp report; she thought it came from a

train engine. The crowd turned its attention to the shooter, who stood still, his arm outstretched as if he were about to shoot again. The chief superintendent of the Windsor police was nine feet from Maclean and was the first to reach him, shouting "scoundrel!" and grabbing him by the neck. A young Windsor photographer jumped at Maclean and seized his right wrist; he pushed at his fingers until the pistol clattered to the ground. Two Eton boys belabored

Maclean over the head and shoulders with umbrellas. Victoria's carriage rushed from the station.

As news of the attempt spread, messages of sympathy and congratulations jammed the special telegraph wire to Windsor Castle. Among these were telegrams from the emperor of Russia, as well as the king of Spain, the emperor of Germany, and legislatures in Athens, Bucharest, and Ottawa. A message from President Chester Arthur was deemed by the queen particularly affecting.

The day after the shooting, Victoria rode in an open carriage among the people of Windsor and Eton. She wrote in a letter, "It is worth being shot at to see how much one is loved."

EVERY DAY, THE PAPERS TRUMPETED NEW DISCOVERIES about Roderick Maclean's past—his homicidal gestures toward his family, his paranoid and frantic letters to his sister, and tales (both actual and apocryphal) of eccentric behavior in the towns through which he had wandered—all suggesting that Maclean was

The day after the shooting, Victoria rode in an  
open carriage among the people of Windsor and Eton.  
She wrote in a letter, 'It is worth being shot at  
to see how much one is loved.'

seriously mentally ill. Within 48 hours of the shooting, the head of the Metropolitan Police's Criminal Investigations Department dismissed the possibility of a political conspiracy, informing the home secretary that the "present attempt on the life of Her Majesty the Queen was the work of a lunatic."

The prime minister readily agreed. Standing before the House of Commons, Gladstone proclaimed that every attempt upon the queen (there had been eight in all, since 1840) had been an act of apolitical madness. The horror he felt at learning she had again been attacked, Gladstone said, was mitigated by one "remarkable consideration":

That whereas in other countries similar execrable attempts have . . . been made by men of average, or more than average, sense and intelligence, and whereas there the real, or at any rate the supposed, cause has been private grievances or public mischief, in this country, in the case of Her Majesty, they have been wholly dissociated from grievances, wholly dissociated from discontent, and upon no occasion has any man of average sense and average intelligence been found to raise his hand against the life of Her Majesty.

In sum, the very thought of harming the queen was irrational. Victoria saw the matter differently. While her subjects might find relief in thinking Maclean mad, she adamantly refused to consider him anything but sane—as she had considered all her assailants. "He had fourteen bullets on him, and the act was clearly premeditated," she wrote her daughter Vicky. If Maclean had thought the crime through, he was sane and a traitor, and the queen expected her government to establish his guilt.

Maclean's trial went to a jury on the afternoon of April 20 and

within 10 minutes the court had its verdict: By reason of insanity, he was declared not guilty; he was to be kept in custody at the queen's pleasure. A week later, Maclean entered Broadmoor, Britain's asylum for the criminally insane, never to leave. The newspapers displayed satisfaction with the verdict. Victoria did not.

"Am greatly surprised & shocked at the verdict on McLean!" she confided in her journal. "It is really too bad." While Maclean's confinement in Broadmoor would keep him distant, she did not feel protected. On the contrary, she believed his acquittal signaled to all notoriety-seekers that they too could shoot at the queen and get away with it. If an assailant such as Maclean "is not to be considered responsible for his actions," she wrote, "then indeed no one is safe any longer!" Her astonishment quickly grew into imperious, Queen-of-Hearts rage.

She held her own government most responsible for this threat, and she wanted action. Within hours of the verdict, she demanded that the prime minister find a way to remove "not guilty, on the grounds of insanity" as a possible verdict in treasonous cases such as Maclean's.

Gladstone, eager to rehabilitate his ever-more dysfunctional relationship with the queen, set out quickly to do just that. But somehow, as judges were consulted and new wording took shape, the scope of the proposed special verdict grew. The change—from "not guilty, by reason of insanity" to "guilty, but insane"—would henceforward apply to every felony committed by a seriously disturbed person, not just to treasonous acts. The penalty would be the same—detainment at the queen's pleasure; but the stigma of guilt was new. The Trial of Lunatics Act was passed in August 1883.

Victoria pointedly did not thank Gladstone for anything else in the busy parliamentary session of 1883, but she did thank him for this measure. "It will be," she wrote, "a great security."

Perhaps it was. Certainly, Victoria was never shot at or assaulted again, and the special verdict of "guilty, but insane" never had to be applied in a case concerning her. Instead—and for the next 81 years—it was applied to every poor insane soul who committed a felony. The first person stigmatized by this verdict was Johanna Culverwell, a woman with a history of mental disturbance. Culverwell was charged with the death of her six-week-old son, whom she had left in a pan of water and found drowned when she returned. Declared "guilty, but insane," she, like Maclean, was detained at Victoria's pleasure. But she, unlike Maclean, was deemed morally responsible for her action. Not until 1964 was the Trial of Lunatics Act amended to restore the verdict of "not guilty, by reason of insanity." ■

Paul Thomas Murphy '79 taught interdisciplinary writing at the University of Colorado, Boulder, for 20 years before turning to writing full time. His essay is drawn and adapted from *Shooting Victoria: Madness, Mayhem, and the Rebirth of the British Monarchy* (2012) by permission of Pegasus Books. © 2012 by Paul Thomas Murphy. The book may be ordered at a discount from the Boston College Bookstore via [www.bc.edu/bcm](http://www.bc.edu/bcm).

# Abstracts

## Recent faculty writings

on year-end bonuses, stock options, retention payments, and golden parachutes. Some in the industry predicted a "talent drain" of valuable executives, or corporate rejections of needed help. In the September/October 2012 issue of the *Journal of Business Finance & Accounting*, Mary Ellen Carter, associate professor of accounting at the Carroll School of Management, and colleagues from the universities of Utah and Virginia consider whether restricting executive compensation diminished TARP's "full benefit" to the economy.

They examined 228 firms that participated in the program and 35 firms that declined; and they found that many of the firms accepting TARP funds in fact experienced higher executive turnover—with 14.48 percent of their executive officers leaving for other jobs, mostly at non-TARP firms, compared with 9.63 percent at firms that did not participate.

Firms that paid their CEOs exceptionally well—in the 75th percentile of companies surveyed—were twice as likely to decline TARP involvement from the outset, the authors report; and 39 of the "better performing" participating firms repaid their TARP obligations prior to December 31, 2009, thereby avoiding the restrictions on year-end bonuses.

Did self-interest in the corner office limit TARP's effectiveness? "We find no evidence that firms rejecting funds provide less lending than firms that accept the funds," write Carter et al. "Rather," they say, "the pay restrictions may have helped the government allocate funds more effectively, as firms that ultimately were just as viable without the funds chose not to participate."

## Recordkeeping

The official journals of the 1787 Constitutional Convention that produced the U.S. Constitution—three large volumes and assorted loose papers kept by the convention's secretary, William Jackson, a former military aide to General Washington—have long been unfairly "dismissed by scholars," writes Boston College Law School professor Mary Sarah Bilder in the November 2012 issue of the *George Washington Law Review*. Bilder traces the snub to historian Max Farrand, who in 1911 published *The Records of the Federal Convention of 1787*, a reorganized and annotated version of the journals. Farrand criticized Jackson's records as "carelessly kept," and historians, says Bilder, have preferred to rely on the more ample, if designing, notes of James Madison and other attendees.

Bilder, who studied microfilm copies of the original pages (at [www.fold3.com](http://www.fold3.com)), argues Farrand and others have misunderstood the documents' purpose. She cites a late 18th-century treatise on parliamentary procedure that guided American politicians. Upholding a tradition of legislative secrecy (the U.S. Senate would meet behind closed doors until 1795), the treatise states that the clerk should not "make minutes of particular men's speeches," but should "confine himself" to the "orders and proceedings." Consequently, says Bilder, Jackson would have omitted any failed motions, rejected measures, arguments, discussions, or other statements from the floor.

Jackson's records are "not perfect," Bilder says, with vote tallies scattered out of order and sometimes (especially with unanimous votes) omitted entirely. But there is no sign they were intended for publication; their purpose may have been limited to consultation during session. When the convention ended on September 17, 1787, Jackson delivered the "journals and other papers" to George Washington, after burning "all the loose scraps," he wrote. Jackson's records offer a "detached angle on the Convention," observes Bilder, who tracks their influence on debates during the 1790s over the presidential treaty power and creation of a national bank. They were "sufficiently accurate," she says, "to have caused problems for everyone."

—David Levin

David Levin is a Boston-based writer.

## Pay package

In October 2008, Congress passed the Troubled Asset Relief Program (TARP), authorizing \$700 billion to purchase equity in financial institutions—primarily banks—and buy illiquid assets from them, in an effort to stabilize the economy and stimulate lending. Among the terms for banks' participation were strict regulations on how much they could compensate their CEOs and other executives, including limits

## Unfriended

Although girls are generally considered better at managing friendships, research has shown boys are "just as satisfied" with their relationships. Boys are "no more lonely than girls, and their friendships are just as stable." So write Julie Paquette MacEvoy, assistant professor of counseling psychology at the Lynch School of Education, and a colleague, Steven R. Asher of Duke University. They explored childhood friendship in the January/February 2013 issue of *Child Development*.

The researchers surveyed fourth- and fifth-graders (133 girls, 134 boys) at two elementary schools, one in the rural South and the other in a midsize northeastern city. They presented the children with four hypothetical situations in which a friend of the same gender betrays their trust (e.g., by telling classmates a shared secret), shows a lack of emotional support, fails to provide help at a critical moment, or proves to be unreliable (e.g., by shirking work on a group project).

The students were asked to rate how angry, sad, or "okay" each scenario would make them feel, on a scale from one ("not at all") to five ("a lot"). MacEvoy and Asher found that the girls were "more bothered" by wrongs than were the boys. Significantly, girls recorded a higher sadness score (a median of 3.65) than did the boys (2.73), and were more likely to say that their hypothetical friend "devalued them and was trying to control them."

Both girls and boys who responded sadly were more likely to endorse what the authors call "relationship maintenance" after an offense—working through their problems with the errant friend. The sadness these children reported, say the researchers, may somehow be "part of the 'social glue' that helps hold friendships together."

# UNRELIABLE SOURCE

By Dave Denison

When the subject can't be trusted

Ten years ago, historian Cynthia Lyerly was invited to participate in a conference on the legacy of the southern racist Thomas Dixon, Jr. (1864–1946), whose 1905 novel *The Clansman* inspired D.W. Griffith's landmark movie *The Birth of a Nation*. Dixon grew up in North Carolina during the Reconstruction years after the Civil War, went off to Boston and New York to become an influential preacher in the 1890s, and then churned out almost two dozen popular novels and plays that romanticized the Ku Klux Klan and stoked fears of the black man as a sexual predator.

Lyerly, who also grew up in North Carolina, earned her Ph.D. at Rice University delving into issues of race, gender, and religion in southern history. Dixon's life story contained all her scholarly interests. Now an associate professor at Boston College, she is several years along on a biography with, she figures, a couple of years to go. She described the challenge bluntly in the title of a talk she gave on campus in November: "Writing a Biography of a Pathological Liar."

In a recent conversation at her office in Maloney Hall, Lyerly said she began to realize early on that Dixon, who gave frequent interviews during his life, and who left a long, unpublished autobiography, said nothing that can be taken at face value. Previous biographers, she says, were too credulous. Having searched online newspaper databases to compare Dixon's statements with verifiable events and timelines, she believes, for example, that he made up an account of witnessing the aftermath of a horrific rape of a Confederate widow by a freed black man. Having plumbed census data for genealogical information and to learn more about his family circumstances, she disbelieves his story of his father refusing an offer of \$100,000 worth of gold to buy his slaves. Lyerly has examined Dixon's personal library, kept at a small college in North Carolina, and studied his marginalia. She concludes Dixon drew on "white supremacist trope" in creating his life stories. "I do feel like I'm a private detective on occasion," she says.

The most famous event in Dixon's life may be the most difficult to unravel. Dixon befriended a young Woodrow Wilson when both were students at Johns Hopkins University in the early 1880s. By 1915, when Griffith and Dixon, who worked on the screenplay, had finished *The Birth of a Nation*, Wilson was President. The filmmakers managed to set up a special screening at the White House, which led to the quote long attributed to the president: "It's like writing history with lightning. My only regret is that it is all so terribly true."

Lyerly expects it will take months of combing through newspaper archives to find when the purported quote first appeared. There's clear evidence that Wilson instructed his secretary to send out word he did not endorse the film. But so far nobody has established whether it was Griffith or Dixon, or somebody else, who reported the now infamous words. "It may be that this will be one of the many rabbit holes I'm going to chase down," Lyerly says, adding that, at some point, a biographer has to depend on "learned intuition."

"I know the kinds of things he loves to lie about," she says and notes that self-promotion was a driving motive. "I've got these patterns."

Lyerly speaks in a strong voice, with just a hint of North Carolina inflection. She enthuses about the Dixon project, even as she matter-of-factly notes, "He's a rabid Negrophobe, a defender of lynching. There's vile stuff in his novels." Racism

is often said to be the product of ignorance, she observes, but "Dixon is not, in any stretch of the imagination, ignorant. He's highly educated, he reads voraciously. He reads all the prominent black authors. Nothing penetrates. He assumes they're spinning a story just like he is. It's a closed system for him. He's committed to white supremacy and no factual information is going to interfere with that. . . . He's a fascinating case study in how racism can make you stupid."





Vareika, in his gallery.

# First responder

By William Bole

Art dealer William Vareika '74

Showing a visitor around his spacious art gallery in Newport, Rhode Island, William Vareika came to a highly impressionistic rendering of trees in a forest. "This one is very important to me," he said. With its quick, spontaneous brushstrokes, the 1864 oil painting by eclectic American artist John La Farge (1835–1910) prefigured French Impressionism. More to the point, Vareika explained, as a Boston College sophomore on a budget, he purchased a black-and-white print of this La Farge piece, *Wood Interior*, and glued it onto a page in a paper he wrote for an art history class. Now he owns the original.

Raised in Brockton, Massachusetts, Vareika had every intention of becoming a public interest lawyer. In fall 1971, the political science major took the class in 19th-century art mainly to fulfill a distribution requirement. One day, he slipped into Boston's Trinity Church to reflect on a topic for his paper. Inside, Vareika saw the elaborate murals around the sanctuary, works by La Farge. He had his subject.

During his senior year, as part of an independent study on La Farge, Vareika visited Newport, where the artist had been tutored by William Morris Hunt. There, the student was drawn into a struggle to save Newport Congregational

Church—with its La Farge stained-glass windows—from bulldozing. He decided to devote his summer before law school to the campaign, which turned into six years of unpaid community organizing and negotiating among church members and developers. Meanwhile, Vareika worked as a part-time janitor at a local art museum and as an art "picker," trolling yard sales and thrift shops for items that "looked better than their price" and reselling them to galleries.

The church battle was won, but Vareika never entered law school. Instead, he became an art dealer, specializing in 18th- and 19th-century American art. In 1987, he and his wife, Alison, opened William Vareika Fine Arts Ltd., in two adjoining red brick buildings on historic Bellevue Avenue. Often cited in New England guidebooks, the gallery functions in part as a museum, open to the public without charge seven days a week.

Vareika works with clients, including museums and private collectors, helping them locate and acquire artwork on their "wish lists." And he remains an activist: He recently spearheaded the rescue, restoration, and relocation of 13 La Farge stained-glass windows in a Massachusetts convent slated for demolition.

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ABOVE: The Boston College Screaming Eagles Marching Band during the Parents' Weekend football game against Clemson last September. Photograph: Gretchen Ertl